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THE
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VOL. XCV. — MAY, 1899. — No. V.

SAFE investments, with a reasonable rate of interest, are not as readily found as formerly. Many persons, who need the income of their property during their lives, wish ultimately to leave a portion, or all of it, to benevolent objects, and are at a loss to know how wisely to invest their possessions. They wish, first, to be assured of an adequate income while they live, and that their property shall then go, without dispute or cost or special tax, to the objects they may designate. For such persons who would give to foreign missions there is a perfectly feasible way of meeting their wishes. Let them give at once to the American Board the money or securities they have to give, receiving from the Board a guarantee that they shall be paid, semi-annually, during their lives a stipulated sum. Of course it would not be wise for the Board to enter into obligations likely to extend over a long series of years, but for persons of middle age and upward it can safely give what would be equivalent to a reasonable rate of interest. There can be no better guarantee of security than this would be. The donor would then receive, with absolute certainty, his or her annual income, and would be assured that when this income is no longer needed, the whole sum given, without the peril of dispute or litigation or the cost of a penny, would go at once into the mission treasury. A paragraph in the *Missionary Herald* nearly two years ago, of similar tenor to this, brought to the Board some gifts amounting to several thousand dollars, the donors of which are now receiving regularly the income they need, with no fear of loss in the future, and with the assurance that they have obviated the uncertainties which so frequently attend the settlement of estates. We heartily commend this plan to the friends of missions, and suggest that they correspond with the Treasurer of the Board, Frank H. Wiggin, Esq., as to details.

WE are specially glad to give in this number from the pen of Mr. Wishard, the representative of the new Forward Movement, a paper presenting the aims of this Movement. Mr. Wishard has been laboring during March and April in the States of Connecticut and New York, and good success has attended his labors. He is soon to go West and will spend most of his time in the State of Illinois. We confidently look for excellent results from this Movement and trust that great relief will come to our treasury through the enlarged gifts of individuals and churches.

**Safe Investment
and Fair Income.**

**The Forward
Movement.**

THERE are some signs that the Austrian government is purposing to exclude all foreign religious teachers from the empire. The ostensible reason for this step is a suspicion that the German element is seeking the conversion of Catholics to Protestantism for the purpose of preparing them for a change of nationality. There is a party in Austria which is agitating for "emancipation from Rome." The newspapers have taken up the matter and the Catholic organs especially are denouncing the movement, and are calling upon the government to suppress these religious teachers as guilty of treason. A recent telegram from Vienna affirms that the government has decided to banish all foreign religious teachers, but it seems hardly possible that at this era of the world a nation like Austria should take such a step as this.

Intolerance in Austria. REV. ALEXANDER THOMSON, D.D., who died at Constantinople, January 15, has been for years one of the forces working for the elevation of the peoples of Turkey. He went to Turkey in 1846, under the Free Church of Scotland, as a missionary to the Jews. In 1860 he became the agent of the British and Foreign Bible Society in Constantinople, and held this position until recently. He was a man of large learning and vigor and was held in loving regard by the whole missionary circle. Rev. Robert Thomson, of our European Turkey Mission, is a son of the deceased.

From Ruk. REV. MR. PRICE, of Ruk, arrived in San Francisco March 18, having come from Ruk, as we reported in our last number, by way of Bonin and Yokohama, to this country for needed medical treatment. He brought a mail from Ruk, but it reaches us after our department of letters for this number is filled, and we can give but a brief summary here. The *Queen of the Isles*, which, in place of the *Morning Star*, took down Rev. Mr. Stimson and the Misses Baldwin as recruits for Ruk, arrived at that island on November 8, after a voyage of seventy-four days. These reinforcements were most welcome, and both Mr. Stimson and the Misses Baldwin write of their gratification at the outlook for their work and of their joy in being permitted to have a share in it. Mr. Stimson says, "I am as happy as one can be so far away from his family." He speaks of the excellent work done by those on the ground, and says that the prospects for the growth of the schools and for the expansion of the mission are excellent. The account of the loss of the *Logan* is given in another paragraph. Miss Elizabeth Baldwin writes of the imperative need of a new vessel to take the place of the wrecked schooner. The journal of Mrs. Logan, sent to the Woman's Board, contains many items of interest. The failure of the *Star* to arrive at the appointed time caused a great deal of anxiety, and they found it necessary, as time went on, to carefully examine their supplies, querying how long they would hold out. They were able, however, to get an unusual quantity of native food, and the *Queen of the Isles* arrived in season to prevent any suffering. Mrs. Logan says: "I cannot close my letter without telling you we have had a hopeful, happy year." Miss Beulah Logan has opened a kindergarten which gives promise of great success. We shall hope to give further tidings from this mission in our next issue.

THE peculiarly trying financial condition of the Board compels the application of the Divine message, "Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal." "Prepare ye the way of the Lord; make straight in the desert a highway for our God."

The financial statement for March and the first seven months of the fiscal year, to which we invite careful perusal, is as follows:

	March, 1898.	March, 1899.
Donations	\$32,492.59	\$38,659.78
Donations for the debt	2,237.94	12.20
Legacies	20,446.61	9,223.04
	<hr/>	<hr/>
	\$55,177.14	\$47,895.02
	7 mos., 1898.	7 mos., 1899.
Donations	\$234,308.20	\$260,620.12
Donations for the debt	22,886.48	777.96
Legacies	106,054.61	38,312.19
	<hr/>	<hr/>
	\$363,249.29	\$299,710.27

Increase in donations for seven months, \$26,311.92; decrease for the debt, \$22,108.52; decrease in legacies, \$67,742.42; net decrease, \$63,539.02.

These figures, placed beside the ample opportunities which confront the Church, drive us all to the throne of grace, saying, "Hear us, O Lord, as we make our supplication for the heathen that have not known thee, and for the kingdoms that have not called upon thy name. We beseech thee by thy great pity for the souls of men, by thy compassion on the multitude fainting and scattered abroad, that it may please thee to send forth laborers into thy harvest, that it may please thee to move thy people freely to give of their substance for the increase of thy kingdom and the salvation of all men, and that it may please thee to send forth thy light and thy truth into the dark places of the earth." May we not all speak with the Heavenly Father concerning his will in this great work of his, and then go forth to win the comforting commendation given to one by our Lord, when he said, "She hath done what she could."

THERE has doubtless been some danger that through the jealousies of the Armenians and the fears of the Turks the orphanages established in various sections of Turkey might be closed. Two or three have already been discontinued by order of the government, one in Diarbekir, and one supported by Germans in Palu, but we have no information that others have been disturbed. The Gregorian Armenians are undoubtedly anxious lest the orphans in coming under other religious influences than they have been accustomed to, should be lost to their church, and the Turks have doubtless inspired the Armenians to protest against the influences of these orphanages. But the work is so manifestly one of pure benevolence, with no sinister motives, that only the blindest bigotry could object to them. If the Homes should be closed, these rescued children will be houseless, given over to want and suffering. Much credit is due to both the American and British Ministers at Constantinople for the better outlook for the orphanages.

The Armenian Orphanages.

It is with great regret that we have to report the loss of our missionary schooner, the *Robert W. Logan*, which was wrecked on the island of Satoan, in the Mortlock group, on November 30. During the eight months after the *Morning Star* left Ruk in March, 1898, the *Logan* was doing good service, having made one trip through the Mortlocks and several visits in the westward portion of the Ruk Archipelago, called Fairtruk. On November 17 the *Logan* started, with Mr.

Loss of the
R. W. Logan.



THE SCHOONER R. W. LOGAN.

Price and Miss Beulah Logan on board, for a tour through the Mortlocks, and, after having visited Losap, Nama-luk, Etal, Mot, Kutu, and Ta, they reached Satoan on November 26, anchoring there and spending the Sabbath. On Monday morning there was a strong breeze which unexpectedly increased to a gale, so that it was impossible to leave. All anchors were put out, but the sea rose very fast; a kedge anchor would not avail to bring the vessel into position.

The gale increased in force, and on Wednesday morning the anchors began to drag, and the *Logan* struck a rock, driving her rudder post up to the main beam. The keel was soon torn off the whole length, floating ashore. Some native girls, who had been secured by Miss Logan for the training school on Ruk, being well able to swim, got safely ashore. Mr. Price and Miss Logan reached land in a boat, though not without peril. The vessel was found to be sinking fast, and after the passengers and everything that could be removed were ashore, Captain Foster left the vessel to her fate. The words of Paul after his shipwreck might well be used here, "So it came to pass that they escaped all safe to land." After two or three days of waiting, during which it was proposed to start for Ruk in an open boat, a distance of one hundred and sixty miles, a kind Providence interposed, and the *Queen of the Isles*, the vessel which took our missionaries last autumn from San Francisco to Micronesia, hove in sight and took the whole company on board, carrying them to Ruk. Captain Hitchfield, of the *Queen of the Isles*, bears testimony that the loss of the *Logan* was due to no negligence, that the westerly gale came on suddenly, without warning, and that his own vessel would have been in the same plight were it not that she had auxiliary steam power to help her out. The mission

at Ruk will feel keenly the loss of their little schooner, by which they were able to reach easily the islands of their archipelago and the Mortlock group.

WE had hoped to receive before this time some direct communication from the island of Ponape, but nothing has reached us as yet. But a letter addressed to the Rev. O. P. Emerson, Secretary of the Hawaiian **From Ponape.** Evangelical Association, has appeared in *The Friend*, of Honolulu, giving some recent tidings. The letter was written by Henry Beaumont, who has been for years in the employ of Henry Nanpei, of Ponape. It seems that the rumor to which we referred in our February number, that Nanpei had been chosen king of the island, had no foundation in fact. Instead of this, Mr. Beaumont reports that Nanpei, with his wife and five children, has been for six months in captivity, confined for most of the time in a cold, damp room, and not permitted to see friends or write letters. He refused all temptations presented to him to become a Catholic and he was told that he was too much of an American to be allowed to go free. All sorts of inducements were held out to him, but there was never a moment's hesitation in rejecting them all. Among the stories that were current at the island was one that the Spanish with four men-of-war had taken New York and that the Americans were suing for peace. The Spaniards, not receiving their supplies from Manila, came to want, but their prisoner, Nanpei, magnanimously sent an order to his people in various parts of Ponape to bring in yams, bread-fruit, rice, bananas, and other kinds of food, which they did in abundance. At the time the letter was written the Spaniards were more lenient toward Nanpei, and he and his family were permitted to take a stroll every day. Mr. Beaumont reports that a German man-of-war has been in those waters for nearly three months, but the natives are not at all anxious that Germany should take possession of their island. Ponape if left to itself would be well governed by Nanpei and his friends. The Spanish governor with ten priests can find little to do there, and with no base of supplies nearer than Spain their stay cannot be of long continuance.

ONE of our well-known pastors in Connecticut has for a long time had his young people organized in study classes in order to trace the growth of the Christian church. This last winter he has had a mission study **A Word to Pastors.** class. It grew out of interest among his young people in the Student Volunteer Movement. The course extended over ten weeks. The class was composed of those who could and would attend regularly, and study the subject in hand. Twenty-five young people, between the ages of twenty and thirty, joined. But one field was studied, namely, China, from Rev. H. P. Beach's book, "Dawn on the Hills of T'ang." The advantages resulting from such an effort are many: "It secures an intelligent study of one field in a way to furnish a key to others. It gives to the church for the future a band that can lead in its supreme work. It gives the pastor a bodyguard of young people made quick and responsive to his thought and plan." These results every pastor desires and this experience every pastor may well imitate. This pastor in Connecticut writes: "I am confident we can deepen the spiritual life of the whole church by the earnest and devoted spirit this studious contemplation of what the church stands for will engender."

A GENEROUS donor to the American Board and a good friend of the *Missionary Herald*, Mr. Edward F. Cragin, of New York, has, at his own motion and cost, written to a number of the subscribers to the *Missionary Herald*, suggesting that they each do as he has done, namely, pay twenty-five dollars to constitute a fund, the income of which shall be used, as far as need be, to pay for their copies of the magazine in perpetuity, the balance of the income to be devoted to "the promotion" of the interests of the publication. This suggestion, as kind as it is novel, is one which we hope may be acted upon by many friends. Should this be done, it will give our magazine a great advantage as an advertising medium, and will provide what is much needed, a fund to meet the added cost of publication.

PRINCIPAL FAIRBAIRN, on his recent visit to India, aside from giving a course of lectures in the Barrows-Haskell lectureship, made addresses in a number of the principal cities and reached a large number of thoughtful Indians, both Christians and non-Christians. His lectures were calm and yet intensely earnest, not at all polemical in spirit, yet treating very plainly of the great facts connected with the principal religions of the world, bringing to all the tests which should be applied to a universal religion. We quote the following from the *Dnyanodaya's* summary of Principal Fairbairn's teaching:—

"The function and true end of religion is to create men well-pleasing to God and to their fellowmen, and to combine them into a divine and universal family. Testing Christianity by this criterion he sought to show that it was designed and able to realize this ideal of religion. Christianity being Christ, and judging him by the tests of race, place, family, time, education, and opportunity, he cannot be explained merely by natural conditions. His character, works and teaching have the marks and the force of the universal religion. He changed the idea of God and the idea of man. And he is able to make the soul of the individual man, and to make mankind eventually, come into the dignity of the noblest son of God, with power to unify humanity into a family of such sons."

ON leaving India Principal Fairbairn wrote a farewell letter to the Hon. K. C. Banerjea as a representative Indian Christian. The letter was dated Bombay, February 17, and in it Dr. Fairbairn cordially recognizes the courtesy of the Hindu people and the kindness with which his utterances have been received. In

**Dr. Fairbairn on
Missions in India.**

closing his letter he says: "Of the missionaries and their work, of their noble services to India, of the remarkable variety of their activities and the astonishing efficiency of most of their agencies I will not trust myself to speak, lest I be suspected of falling into extravagance. But I may simply state that the sight of their achievements sends me home a happier and more hopeful man than I was when I came." We find also in the *English Independent* a report of an interview with Principal Fairbairn, in which he referred to the large number of missionaries, British and American, and of all denominations, he had met in public and in private. Of them and their work he said: "In all cases we have been extraordinarily impressed with the single-mindedness, the devotion, and the efficiency of missionary work. Its many

sidedness is surprising. The zeal with which it is trying to adapt itself to the multitudinous demands of a most complex state of society and thought, the ungrudging labor of its members in their respective fields, and the way in which they have conquered the respect of the Hindu community are very impressive indeed." And then, in referring specially to the work of British missionaries, Dr. Fairbairn added: "It seems to me impossible that any open-minded and clear-eyed man could visit the mission stations of India without feeling that they were accomplishing a work which in every respect deserves to stand alongside the best of the work accomplished by England in India, and that in chivalry of will and nobleness of aim, in power to mold the native mind, even where it seemed most resistant, they may be said to represent the greatest feat achieved by the British people in India."

SIXTY years ago, on April 1, 1839, Rev. Robert W. Hume and his wife, Hannah D. Hume, embarked from Salem to join the Marathi Mission of the American Board in India. After fifteen years of assiduous labors Mr. Hume's health failed, and he started, with his family, for the United States, but he died on the passage and was buried at sea. Since then Mrs. Hume has resided in New Haven, Conn., and friends in that city and elsewhere have joined in the commemoration of the sixtieth anniversary of her sailing for the mission field. For the last forty-five years her labors have been in this country, but they have not been less missionary in spirit than when she was on mission ground. Two of her sons, Robert A. and Edward S., have been laboring for a quarter of a century in the same mission to which their parents went threescore years ago. Mrs. Hume's home in New Haven has ever been a center of missionary interest in that city. With a deep sense of gratitude for what she has been permitted to do, the friends of missions extend their congratulations to her on her long and useful life.

OUR missionaries in Japan have recently done some excellent work bearing upon public affairs and in such a way as to give both them and the mission an added influence among the people. Dr. D. C. Greene has been publishing articles on the Code of Procedure in Criminal Cases in a way that has attracted public attention and has brought out leading articles in several of the great Japanese dailies. Two tracts by Dr. J. H. DeForest have been published, one on "Mixed Residence" and another on "Modern Civilization and Christianity," which have had a large circulation and have given the author great favor among the people. These are topics of profound interest just now with the Japanese, and the foreign writer who has discussed them effectively has the ear of the people wherever he goes preaching the gospel. Dr. J. D. Davis has put forth two tractates of a theological character, discussing questions that are of special prominence among the Japanese, one on the "Personality of God," and another entitled, "The Pentateuchal Question, a Conservative-Mediating View." We mention these simply because they are the most recent publications of our missionaries. We have reason to be grateful that we have so many men in Japan who are capable of making such decided impression upon public opinion in the empire and having a bearing upon its social and religious reformation.

**Good Work
in Japan.**

ONE of the most stirring and searching facts in missionary history is that so many hundreds of students, male and female, are preparing themselves for the foreign missionary service. These students, many of them now ready to go, are facing two facts, the call of the Master, and the hindering indifference of the churches. They feel the force of the great commission to "Go and preach," and they remember the word, "How shall they preach except they be sent?" Endorsed by the missionary



boards, five young men, graduating from Yale University last summer, and feeling the possibilities of missionary work among the young people of the churches, started upon a winter campaign in a large number of the cities of the West and the East, under the name of the "Yale Band." Through the kindness of the *Christian Endeavor World* we are able to give a cut showing this Yale Band that is soon to visit Boston and vicinity. Timid and hesitating at the first they went forth in faith and prayer, and now, as the season draws to a close, they make report of great personal blessing, and we receive the reports from

many fields of a real spiritual and missionary awakening. They have urged, in all this remarkable journey of theirs among the churches, missionary prayer, specific and to the point, and missionary study, aiding the same by placing with churches and societies well-chosen libraries. They have commended the "Tenth Legion," and have urged, as the first need, a missionary committee in every Endeavor Society. At union meetings, endeavor meetings, conferences, large and small, and in many of the pulpits, these five young men have pled for the world's evangelization. One of our Endeavor societies, which has made an average gift of about \$30 a year for three years, has now pledged \$400 for the coming year. A group of four or five societies, which had done so little as not to make a mark, are now pledged to over \$300. In each of these cases they are grateful for the visit of the "Yale Band." The churches of our land and all the disciples of Jesus Christ in them have a great question yet to settle in regard to the youth who are ready for the foreign missionary service, as well as a question with him whose call to this service these young people have heard. It is as much the duty of some to send as it is the duty of others to go.

THE call for recruits given on the next page, prepared by the Rev. Elwood G. Tewksbury, of the North China Mission, is modeled somewhat after the posters which appear in our streets calling for **Missionary Recruits.** recruits for our national army. In these days, when so much is said about recruits and supplies for our national troops, is there not a lesson to be learned in reference to the army of the Lord and its needs in foreign lands?

WE heartily wish there were no occasion for writing or publishing such a letter as that of Mr. Vaughan, of the Madura Mission, given on page 200. It is in the line of other letters received from the Madura and other **Inadequate Supplies.** missions, and it is not fair nor even honest to keep from our readers the true condition of affairs in our mission fields. There are plenty of encouragements which we can report, but the discouraging features, resulting solely from the inadequacy of supplies provided by the friends of missions, should be clearly presented, as they are in this letter of Mr. Vaughan's.

WE have received the annual publication of Rev. Henry Loomis, the agent of the American Bible Society in Japan, giving a statistical report of **Missions in Japan.** Christian missionary work in Japan for the year 1898. From this report we have prepared the condensed table given on page 193. It will be seen from the summary that there has been little change from the report given for 1897. It may be called a fallow year. Let it be our prayer, as it certainly is our hope, that it will be followed by a year of fruitfulness. Mr. Loomis's table also contains many facts concerning the Greek (Russian) and Roman Catholic churches in Japan. The Roman Catholics have 110 European missionaries, including one archbishop and three bishops, while from the Japanese there are 26 priests and 284 catechists. Their congregations number 246 and their adherents are said to number 53,427. The Greek church has but three European missionaries; its 39 churches have a membership of 403; there are 27 ordained and 153 unordained preachers.

VOLUNTEER ARMY RECRUITING SERVICE WANTED.

**FOR CHRIST AND THE CHURCH
ABLE-BODIED MEN OF GOOD CHARACTER.**

For active service as evangelists, teachers and physicians along the "far-flung battle line of the Lord of Hosts." The term of service is for life. Applicants are required to furnish to the recruiting office evidence of their fitness to serve the King of Kings.

Oath of service:—

"I do solemnly swear that I will bear true faith and allegiance to the Kingdom of Heaven, that I will serve it honestly and faithfully against all its enemies whatsoever, and that I will obey the orders of the King of Kings, according to the rules and articles of His revealed Word."



A Special Call for Volunteers and Pledges for their Support is herewith issued in the name of the Great Captain of our Salvation for service in the Chinese Empire.

Late despatches received from seat of war near Peking:—

"The enemies forces are strongly entrenched. Unless our advance lines can be strengthened a retreat may be deemed necessary. Departmental supplies are almost exhausted, the promised reinforcements have not arrived. A forward movement is impossible. If this campaign is to be carried to a successful issue we demand the continued support of those who sent us forth."

"By your orders a call for NATIVE CHINESE RECRUITS has been issued in the name of Christ and the Church. The response has exceeded our expectations. 100,000 have sworn allegiance to our King; of these we have placed in training school as cadets, 4,000; and 5,000 have been enrolled for active service. The outfit and support of many of the enlisted men and cadets have been pledged by our native adherents. The others must be provided for by the Home Department. *We have stopped further enlistment, awaiting the necessary funds for executing your orders.*"

Annual support of a single American soldier in the field, \$500.00

Annual support of a native cadet, while in training school, \$25.00

Annual support of a native soldier, in actual service, \$50 to \$75.00

Will You Enlist? Will You Send a Substitute?

Will You Help Increase the Native Army in Numbers and Efficiency?

SKETCH OF ANATOLIA COLLEGE, MARSOVAN.

BY SECRETARY JUDSON SMITH, D.D.

THE training of an educated ministry has been found to be as essential to success in missionary work as the acquisition of the vernacular or the translation of the Bible into the language of the people. The pastors of the native churches are the leaders of the people. Upon them an ever-

ANATOLIA COLLEGE, MARSOVAN, TURKEY.



increasing responsibility must rest for the instruction and training of these churches and for the expansion of the Christian society. A godly and educated ministry is just as necessary on the mission field as it is for the churches in New England and in all our land, and for the same reasons. A

sense of these things was borne with them over the sea by the founders of our missions in Turkey, and began to manifest itself within the first two decades of our work there. In 1840 "It was decided that Mr. Hamlin¹ should open a small boarding school, principally for Armenian youth, at Bebek."² A most interesting body of young men was already gathered around the missionaries, thirsting for knowledge, and promising useful service. A year later there were "nineteen boarding scholars under a constant and strong religious influence and making good proficiency in their studies." And the school was especially valued as a place to form and develop a true Christian character. The course of study included mathematics, the natural sciences, history, and philosophy, while the Bible was the center and the crown of all. The first class, of three members, graduated in March, 1845, one going to the mission press at Smyrna, two becoming teachers. In 1847 the pupils numbered thirty-five, six of the missionaries shared in the instruction, a course of three years in theological training was added to the academic course, and preparation for the ministry became the important aim of the seminary.

As the evangelical movement took deeper root and wider hold, the impression deepened in the minds of the missionaries that the needs of the Eastern and Central Missions could be better met by smaller schools within their own borders; and the interior stations of the Western Mission grew more reluctant to send their pupils to the distant and expensive metropolis for education. Accordingly, in 1854 we find a theological class at Marsovan, removed the next year to Tocat, and two theological classes at Aintab. In 1856 there were such classes also at Erzroom and Smyrna. In 1860 the theological school at Tocat was transferred to Harpoot.

Bebek Seminary was the pioneer school of higher grade in the missions of the Board in Turkey, and for twenty-one years, from 1840 to 1861, wrought an invaluable and enduring work. Among its pupils were many of unusual power and promise, who for a generation filled leading places in pastoral and educational and literary work. A review of its history in the Annual Report of 1862 states that in 1857 sixty applications for admission were rejected for want of means to support them, and that with adequate pecuniary means one hundred could have received instruction as easily as fifty. But for various reasons a change of methods was at this time imminent. The opening of Robert College at Constantinople, in sympathetic relations with the missionary work around it, but standing wholly outside of the mission in management and support, naturally replaced the work of the academic department of Bebek Seminary and extended its influence. The theological department was transferred to Marsovan, and in 1865 a class of eight pupils is reported, under the care of Rev. John F. Smith.

It was found to be as necessary, in order to secure properly qualified students for the ministry, to maintain an academic or preparatory course of study in the seminary at Marsovan as it had been at Bebek. And as the necessary qualifications for theological study increased, this preparatory school was extended, and at the same time the rising demand for general education brought considerable numbers to this school who were not looking forward to

¹ Rev. Cyrus Hamlin, D.D.² A suburb of Constantinople.

the ministry. It thus became necessary to separate the two schools, and give each of them a freer development. In 1881 the preparatory department became the Marsovan High School, with a course of four years, besides a preparatory course of one year. The Theological Seminary thereafter stood by itself, its course was extended from two to three years, and confined to strictly theological studies. In 1885 steps were taken to unite the native evangelical communities with the missionaries in developing the institution, and in 1886 the High School was reorganized, its course of study extended, its faculty enlarged, and its name changed to Anatolia College. The Prudential Committee of the American Board and their successors in office were made the



THE HOSPITAL AT MARSOVAN.

Trustees of the college, with power to elect the foreign members of the local Board of Managers, and to hold and disburse the funds of the college. They hold a charter granted by the State of Massachusetts, incorporating them as Trustees of Anatolia College, with all the powers and privileges pertaining to similar bodies in other colleges. The Board of Managers consists of ten members, five Americans, elected by the Prudential Committee, five native members, chosen by the Pontus Evangelical Association, each member holding office for five years. The Director of the college is to be one of the missionaries resident at Marsovan, who holds office five years and may be reelected at the expiration of his term. More than half the professors and permanent teachers in the college are Armenians and Greeks.

At the organization of the college in 1886 the native community pledged itself to provide £ T. 1000 as an endowment fund, and to pay yearly into the treasury of the college £ T. 60, as the income of such fund. It was on this basis that the members of the Pontus Evangelical Association were authorized

to name one-half the members of the Board of Managers. The Prudential Committee at the same time agreed to provide the use of the buildings and grounds at Marsovan, the services of the missionary teachers, and an annual income for the college of \$1,200, in lieu of a fixed sum as endowment. The proposed native endowment has not been raised, and the annual payments of the annual income from that source have been irregular. The promised grant from the Board has been regularly paid. The remainder of the yearly income of the college has come from tuition fees and special donations. An endowment fund has been gradually collected, and stands now at \$32,327. The annual income from students for all objects in 1898-99 was \$6,586.

The college occupies a healthful and attractive site. Its campus is a part



THE GIRLS' BOARDING SCHOOL, MARSOVAN.

of the mission premises, and is located just outside the city walls on an area that overlooks the city on one side and the broad plain and noble mountains on the other. The original building, long the home of the Theological Seminary, is still in use, largely for the self-help and industrial department. The largest building, added in 1887, is the home of the college, furnishing dormitories for the students, chapel, and recitation rooms. The building for many years used as the home of the Girls' School is now devoted to the younger boys in the academy, who are under the special care of a matron. The new Girls' School building, erected in 1894, is the most modern and commodious structure on the campus. Besides these there are three missionary homes which have at times accommodated four families. With the very great increase in the number of students during the last three years, another college building is urgently needed, and the grounds are large enough to afford a site for it without additional purchase.

The number of students in college and academy for many years stood at about 120. But immediately after the massacres of 1895 there was a decided

increase, which has been maintained up to the present time. The last catalogue, for 1898-99, shows a total attendance of 246, and many were refused because there was no room to receive them. Of these, forty-six are in the four college classes, the others in the academy. The Armenians number 191, the Greeks 55. These students represent fifty-five different towns and eleven different provinces. The college is happy in its Faculty. Rev. C. C. Tracy, D.D., is the Director or President; all his American associates, Rev. Edward Riggs, Rev. George E. White, and Dr. T. S. Carrington, are professors; two sons of the station, H. H. Riggs and C. K. Tracy, are tutors; Mrs. S. S. Smith is superintendent of the Home for younger boys; and four Armenians, two Greeks and one Swiss, all thoroughly educated men, fill important chairs of instruction.

The Self-Help Department is by no means the least important or least interesting feature of college life. Its aim, as the name indicates, is primarily to enable young men to gain an education by their own efforts. Incidentally it develops manly self-reliance, puts dignity on labor, makes young men more practical, gives physical exercise, and raises the general tastes of the community. Happily it is now self-supporting, the last catalogue showing a balance to the credit of the department. Nearly one third of the whole number of students meet their expenses to a greater or less extent by labor in this department. It is not an industrial school, although some of the students gain skill in practical arts and in the power of self-support.

There are many cheering facts connected with the life and work of the college at the present time. The Christian spirit, always active among the students, is well maintained and gives a controlling character to the daily work and routine. The number of students has more than doubled within the past four years; many who seemed utterly ruined by the massacres are sending their children to the college in greater numbers than ever; there is a remarkable call for teachers, and the Anatolia graduates are in special demand; business men realize the value of their services and are bidding for them in preference to others. The chief mercantile man in Pontus wished to secure the entire graduating class last year for his business, has established a High School after the plan of the college, and seeks the graduates of the college as his teachers. High schools, preparatory to the college, are in progress at Yozgat, Samsara, Tocat, and Sivas, besides two schools in Marsovan, outside the academy.

The influence of the college is felt widely throughout the interior stations, and its contribution of educated candidates for the ministry, of teachers in mission schools, of Christian men of culture in business and professional life, is great and invaluable. What Harvard College did for Massachusetts and New England in the seventeenth and eighteenth centuries, what Yale College and Princeton College did for Connecticut and New Jersey and New York in the eighteenth century—that Anatolia College is doing today for a region twice as large as New England. May its light grow brighter and shine further, until it irradiates all the lands of Anatolia and helps to set their people in the strength and beauty of a free and progressive Christian civilization.

THE FORWARD MOVEMENT: ITS AIM.

BY LUTHER D. WISHARD.

THE old-time missionary cry of the church was, "Whom shall we send, and who will go for us?" That cry has at last reached the hearts of the students, and now from the universities in almost every land comes the answering cry, "We will go, but who will send?"

The challenge of the church had been so long and so earnest that the students believed it was grounded in a depth of conviction and self-sacrifice which would liberally equip and transport and maintain a vast army of occupation. The first general response of the Student Volunteers, therefore, rang with cheerful confidence. It was brief, hearty, positive, triumphant. It was simply, "We will go." There was no doubt, no condition. How could there be? The church had broken down the walls around almost all non-Christian lands and had intrenched itself at their strategic points. It had by years of prayer opened the windows of heaven and called down a flood of blessing upon the student world, until "a great host like the host of God" had volunteered, like the young men of Israel, to make Jesus king over all the world. The most extraordinary enlistment for the world's evangelization since the ascension of Christ is the Student Volunteer Movement. It was therefore without a shadow of distrust that the offering force replied, "We will go."

Months and years have passed, however, and still the vast majority of the volunteer army abides in the training camp. The large minority which has gone to the front, numbering over twelve hundred, leaves no doubt as to the sincerity of purpose which characterizes the movement. The tone of confidence which marked the early reply of the students has, however, been somewhat deadened. There is no longer the same ring of hope. The very language of the cry has been changed. Instead of the simple, positive "We will go," it is "We will go, but who will send?" This question is Scriptural, for "How shall they preach except they be sent?" It is pregnant with warning; warning to the church to think long and hard before turning away from the rarest opportunity for world evangelization which has been presented since the first century. That the church will surrender such an opportunity could not be believed were it not for its terrible succession of retreats, from Kadesh-Barnea down to the present year of our Lord. That the church will longer persist in its great sin of omission; the sin of flat disobedience of the last, great, unrepealed order of the Son of God, we will not believe. It must not be. This precious offering of youth is not for naught. There shall be, for there must be, a volunteer movement in the churches, a volunteer movement for sending equal in earnestness and magnitude to the student movement for going. To assure this is the aim of the Forward Movement.

The Student Volunteer Movement is not an effect whose cause and method are hard to trace. Its beginning was on this wise. Students in attendance at two of our leading theological seminaries, twenty years ago, were profoundly impressed by the difficulty experienced by the missionary boards in enlisting candidates for the foreign field. The missionary secretaries would sometimes explore the seminary buildings from top to bottom with a lantern in

the vain search for a man. The listless apathy of students and even professors called for a revival. The story of Mills and his companions in Williams College furnished the inspiration, and it was resolved to take up the work which the men of the Haystack laid down, and conduct a vigorous propaganda for missions throughout the entire American student body. It was decided to formally launch the movement at the conference of the Intercollegiate Young Men's Christian Association assembled in Baltimore in 1879. It was felt that Williams College, the birthplace of American foreign missions, should have a prominent part in launching the proposed movement. Accordingly the matter was laid before ex-President Hopkins, who entered into the project with his characteristic heartiness and designated Mr. H. P. Perkins to represent Williams at Baltimore. The students assembled at Baltimore responded most sympathetically to the proposal that a missionary department be created in the newly organized Christian movement in the colleges. After seven years' persistent cultivation, the missionary movement yielded its first great harvest at Mount Hermon, Mass., in 1886, where exactly one hundred men volunteered for foreign missions. The number has increased to thousands. The movement has extended from Williams, Princeton, Hartford and Union to over five hundred institutions in America and half as many more in Great Britain, the Continent of Europe, South Africa, and Australia. The students of Asia and non-Christian Africa have caught the spirit, and already hundreds of them have united in a student volunteer movement for home missions which must furnish the present rank and file and future native leadership of the army of evangelization which must be directed for the time being by the men raised up by the movement in Christian lands.

The student movements at home and abroad have been promoted by carefully chosen men and wisely selected methods.

First. Deputations of men have visited the colleges and seminaries, and have by public addresses and private interviews induced a heart-searching inquiry on the part of students, who have, after much prayer and Bible study and prolonged consideration, deliberately formed the "purpose, if God permit, to become foreign missionaries."

Second. The movement has utilized the convention and conference extensively. The largest gatherings of students ever assembled in convention are those of the Student Volunteer Movement.

Third. A thorough and extensive educational work is conducted. Men of the highest missionary culture are engaged to devote all their time to preparing literature and conducting schools of correspondence which enroll classes in hundreds of institutions and are leading thousands of students through extended courses of study.

The fundamental purpose of this wide and varied propaganda is to lead the individual fearlessly to meet and discharge his own duty to the missionary cause, "to act as if there were no other to act, waiting no longer for others."

The leaders of the Forward Movement believe that the distinguishing features in the policy of the Student Volunteer Movement are capable of easy adaptation and application to the members of the churches in the proposed volunteer movement for sending. They believe that the deputation, the con-

ference, and the mission study class or reading circle may be so widely and thoroughly employed as to bring the question of personal responsibility to the cause of world evangelization home to the membership of all of our Congregational churches, before our Board completes the first century of its history. The work of dealing with each of the nearly one million persons who will constitute our membership by 1910 A. D. is one of vast proportions. It will enlist many men and will cost some money, but it can be done. It is as much the duty of every church member to decide what is his highest possible contribution to missions as it is the duty of the student to decide to offer his life to the work. The same method, individual appeal, which is enlisting the lives of students, will enlist the money of the churches. It is an audacious project, but it is worth all and far more than all that it will cost. The principles and policy of the Forward Movement will be frankly discussed in the *Missionary Herald*, and its progress will be fully reported.

The Movement could not be projected at a more opportune time. A little more than a decade hence representatives of Congregational churches from many lands will meet to celebrate the centennial of the first missionary board organized upon the American Continent. Moreover, we are soon to enter a new century of Christianity. These two facts may be so improved as to impart an unprecedented inspiration to the foreign missionary work of the entire denomination. So far as our resources are concerned, the Congregationalists are able to make the first decade of the new century as fruitful proportionately to the mission cause as the Church of England has made the last ten years of this century. If that Church could send forth a thousand new missionaries during this decade, we surely can increase our present force to a thousand before our centennial. If we will push the Forward Movement in the spirit of the words of Mills to his companions in 1806, "We can do it if we will." We shall speedily usher in the time for which Horace Bushnell eagerly looked, "when the tide wave of consecrated money power will flow across the world in a day."

"THEIR WORKS DO FOLLOW THEM."

THERE has recently been brought to our attention a leaflet, printed some years since, relating to the life of Mr. John B. Lawrence, who died in Salem, Mass., more than threescore years ago — a devout man, who, though a great invalid, was deeply interested in foreign missions, and did much for the work and the workers in those early days. Since the leaflet referred to was printed, some additional facts have come to light connected with the story of Mr. Lawrence's life. We are glad to give here the original leaflet prepared by a niece of Mr. Lawrence, together with a sequel, received recently through a letter from Ceylon. The leaflet is entitled

A Missionary Reminiscence.

BY MRS. T. S. CHILDS, OF WASHINGTON, D. C.

The foreign missionary work of the churches of this country during the present century has witnessed as high consecration and as heroic sacrifices as

any age has seen. Nor have these been found with those alone who have gone to the foreign field. Some of the noblest foreign missionaries, in all the spirit of the work, and we believe, too, in all the final honor and rewards of it, will be found among those whose feet never trod a foreign soil.

Let me rescue a single and simple leaf from the record of —

"The unknown good that rest
In God's still memory folded deep."

It was in the early days of the foreign missionary interest in our country. Congregationalists and Presbyterians were then united in the work, through the American Board. To the early missionaries of that Board — all of whom have gone to their rest — the name of John Lawrence, of Salem, Mass., was literally a household word. His family was a large and honored one, sharing in all the culture of a wealthy and refined circle. It was one of the first recognized Unitarian families of Eastern Massachusetts. In process of time, and under the silent influence of a noble and devoted mother whose religious wants could not be satisfied by Unitarianism, the family passed over to the faith of the evangelical Church. It was not a formal change. They entered practically and earnestly into the life that springs from that faith. The household was one in which Christ, in the person of his servants, was always welcome. At the center of the foreign missionary activity of the day the house was the home of missionaries who were waiting for their departure to their distant fields.

Such was the atmosphere in which the early life of Mr. Lawrence was spent. That life was one blasted from infancy by a disease that left him a cripple and a great sufferer, yet with a mind of extraordinary power and brilliancy. At eleven years of age he was fitted for Harvard College. His affliction, however, made it impossible for him to take a regular college course. The disappointment was intense. Indeed the acuteness and brilliancy of his intellect was itself, perhaps, the source of his most appalling suffering. His whole nature rose and struggled against the mystery of God's providence.

Twenty years passed thus in forced acceptance of a lot which the world had no power to brighten, although every wish, as far as possible, was anticipated by loving friends. At twenty years of age, however, the long, sad, hopeless struggle ceased. He bowed to the will of God, and entered into peace. Old things passed away; all things became new. Henceforth the life he lived he lived by the faith of the Son of God.

From this time forth he identified himself with the foreign missionary work, then, as I have said, in its infancy in this country. It *was* identification. He threw his whole heart into it. Time, education, and an ample property (for his father gave to him that portion of his estate which would have been his at his own death), all were consecrated to this object. He barely reserved enough of his income for his own necessities.

It was a quiet power that went out from that chamber of suffering. Missionaries and converts and native pupils experienced the sufferer's generosity and care. Comforts that the scanty resources of the Board could not

provide were supplied to many missionary homes. Children gathered from heathenism were sustained in Christian schools and trained for Christian service. The limit of his benevolence was simply the limit of his ability. Most literally was this true; for it was found, upon his death, that he had not only thus spent his income, but almost the whole of his fortune. A few hundred dollars only were left when his work was done and his sufferings closed.

For a quarter of a century this life of sacred consecration and sacred pain, too, went on. It ended when the sufferer had reached his forty-ninth year. As it drew to a close he was heard to cry, "O Lord, give me not all my good things here!"

Did any foreign missionary ever experience more truly, or in a higher sense the fulfilment of the Master's promise of the hundred fold in this world, and in the world to come life everlasting?

And now, when our foreign missionary work is sore straightened for the means to overtake its great opportunities, is there not a call for something of the consecration that made the life of John Lawrence a perpetual benediction to others, and that carried with it to himself a blessing so real and so intense as to startle him, even amid the gathering shadows of death, with the thought that God was giving him all his good things here?

A Sequel.

To this touching story, as told by Mrs. Childs, may now be added the following interesting statement of fact:—

It seems that among the recipients of Mr. Lawrence's bounty, more than seventy years ago, were some of the missionaries of the American Board in Jaffna, Ceylon. From the children gathered out of heathenism in that island several were educated by Mr. Lawrence's generosity, and to one of them was given the name of Nathaniel Niles, who in after years named five of his children after various members of Mr. Lawrence's family. This naming of children on mission ground after donors in America was quite common in the early days, a practice which it was afterwards deemed best to discontinue. But sixty-six years after the death of Mr. Lawrence, one of his nephews, Rev. F. B. Perkins, of Oakland, Cal., on making inquiries concerning the Niles family, received a long letter from Rev. Daniel Poor Niles, a son of Nathaniel, dated at Jaffna, January 27, 1897, recalling some things his father had told him of his benefactor in America, and stating some facts respecting the family. It seems that Nathaniel Niles became a preacher of the gospel; that he had eleven children; that his three sons who lived to manhood became ministers; that three of his daughters and two of his granddaughters had married ministers. His descendants, including those who have entered the family by marriage, number 177, and among them all there is not one who has lapsed into heathenism. Of those who are still on earth, all are said to be living Christian lives. Who can measure the far-reaching influence for good that came from the invalid's chamber in Salem more than threescore years ago!

STATISTICS OF CHRISTIAN AND MISSIONARY WORK IN JAPAN FOR THE YEAR 1898.

CONDENSED FROM A TABLE COMPILED AND PUBLISHED BY REV. H. LOOMIS, YOKOHAMA.

NAME OF MISSION.	Year of Arrival in Japan.	MISSIONARIES.				Stations.	Outstations.	Organized churches	Baptized adult converts, 1898.	Total adult membership.	Theologic'students.	Native ministers.	Unordained preachers and helpers.	Contributions of native Christians for all purposes during the year, in yen. 1 yen=50 cts. (gold).
		Male.	Unmarried women.	Total, including wives.	Stations.									
Presbyterian Church of the U. S.	1859	17	18	52	8	21
Reformed Church in America	1859	10	11	31	10	34
United Presbyterian Church of Scotland .	1874	2	...	4	1
The Church of Christ in Japan . . . . .	...	...	...	...	...	70	857	10,010	14	45	140	30,296.12	
Reformed Church in the United States . .	1879	7	3	16	2	27	...	...	10	...	...	...	...
Presbyterian Church in the U. S. (South),	1885	10	7	27	6	69	...	...	...	...	...	...	...
Woman's Union Missionary Soc., U.S.A.	1871	...	4	4	2	...	...	...	2	...	...	...	...
Cumberland Presbyterian Church	1877	4	7	15	4	12	...	...	...	...	...	...	...
Evangelical Lutheran Mission, U.S.A. . .	1892	2	...	4	1	3	1	6	67	3	3	3	251.09	
Danish Lutheran Society	1898	1	...	1	1	...	...	...	...	...	...	...	...
American Protestant Episcopal Church	1859	17	11	42	9	35	...	...	14	16	121	...	...
Church Missionary Society	1869	30	40	92	...	...	...	...	...	...	...	...	...
Nippon Sei Kokwai . . . . .	...	...	...	...	27	86	94	580	7,719	38	24	121	11,039.74
Soc. for the Propagation of the Gospel	1873	7	5	18	...	...	...	...	...	...	...	...	...
St. Andrew's University Mission . . . . .	...	6	...	6	...	...	...	...	...	...	...	...	...
St. Hilda's Mission . . . . .	...	9	9	...	...	...	...	...	...	...	...	...	...
American Baptist Missionary Union . . .	1860	18	16	52	7	80	26	205	1,902	16	8	54	2,170.96	
Baptist Southern Convention	1889	3	...	6	3	9	1	13	70	...	1	4	(c)152.00	
Disciples of Christ (a)	1883	5	4	14	4	36	9	127	511	...	8	2	464.71	
Christian Church of America (d)	1887	2	2	6	3	18	6	36	334	4	5	3	354.01	
The Kumiai Churches in Coöperation } with the Amer. Board's Mission (b) }	1860	22	29	73	12	195	72	379	10,081	15	73	36	23,261.00	
American Meth. Episcopal Church (g) . .	1873	18	32	68	9	60	60	483	5,177	56	54	35	15,267.40	
Methodist Church of Canada (a)	1873	5	15	24	5	54	22	107	1,999	5	22	73	5,993.27	
Evangelical Association of No. America .	1876	2	...	4	1	16	14	50	840	2	16	4	1,105.25	
Methodist Protestant Church	1880	6	4	16	3	14	8	67	356	6	7	9	627.58	
Methodist Episcopal Church (South) . . .	1886	15	6	35	9	59	13	91	600	3	12	47	1,688.00	
United Brethren in Christ	1896	1	...	2	...	4	10	109	...	1	7	...	127.89	
The Scandinavian Alliance Miss. in Japan	1891	2	6	10	6	18	...	8	124	1	4	4	(c)12.00	
General Evang. Prot. (German Swiss) . .	1885	4	1	9	1	1	1	...	107	1	4	4	56.63	
Society of Friends, U.S.A.	1885	2	3	6	1	3	...	(e)17	143	...	7	...	186.22	
The Christian and Missionary Alliance . .	1891	1	1	3	2	1	...	4	16	...	4	...	(e)10.00	
Unitarian	1889	1	...	1	1	...	...	...	...	...	...	...	...
Universalist	1890	1	1	3	1	6	6	25	200	4	2	6	160.55	
Salvation Army	1895	6	7	16	3	7	(f)10	...	...	...	22	...	604.55
Hephzibah Faith Missionary Association,	1894	2	1	3	1	...	...	...	12	...	1	...	30.26
Independent (Native) (c) . . . . .	...	...	...	...	...	6	25	(c)604	...	3	7	...	1,516.39
Independent and Unconnected (Foreign),	...	3	14	20	...	...	...	...	...	...	...	...	...
Total of Protestant Missions, 1898 . . .	...	232	257	692	143	864	423	3,070	40,981	194	308	725	95,366.62
Totals previous year, 1897 . . . . .	...	233	223	659	146	739	384	3,062	40,578	169	302	586	81,551.72

(a) Statistics to May 1, 1898. (b) Statistics to January 1, 1898. (c) Approximate. Reports not complete. (d) Statistics to June 30, 1898. (e) Admitted to Christian fellowship by public profession of faith in Christ. (f) Not churches, but Army Corps.

LETTERS FROM THE MISSIONS.

Western Turkey Mission.

JOY AT ORDOO.

DR. PARMELEE, of Trebizond, sends us a new and delightful chapter in the history of the evangelical work at Ordoo, where the Protestant Greeks and Armenians have stood so nobly for the faith amid continued and sharp persecution. Some account of the persecutions in 1895 will be found in the *Missionary Herald* of that year, page 365. But now at last the church and school-building of the Greeks is so far completed that it can be used, and Dr. Parmelee went over to Ordoo in February to attend the opening. In the engraving given on the cover Dr. Parmelee sits in the center of the group, Rev. Messrs. Kalusdian and Philadelphes *standing* behind, the latter with his hands on Dr. Parmelee's shoulder. Kiria Sophia sits in the middle row, at the reader's left. Under date of February 21, Dr. Parmelee writes:—

“The first service was held on Sunday, the 12th inst., when by invitation of the Greeks, the Armenian congregation was also present, accompanied by their pastor, Rev. Hagopos Der Kalusdian, who preached the first sermon. This was eminently fitting, as for several years at the beginning the work was in the hands of this Armenian pastor, and many Greeks still look up to him as their spiritual father. The services continued through last week, meetings being held each evening, the series concluding with the Lord's Supper on the evening of the 19th. Necessarily the language was Turkish, which, fortunately, both pastors can use freely. The men understand it, though it is unintelligible to many of the women and children.

“The new church, with its gallery at one end, under which are the class rooms that may be thrown into the main audience room, comfortably seats 800, and by

crowding, a thousand may be accommodated. Though sickness and inclement weather detained many, the church was well filled with audiences ranging from 600 to 750 through the entire eight days. A bitter opposition on the part of the old church Greeks, made more bitter on account of the recent espousal of evangelical doctrines by two unmarried sisters of mature age, kept outsiders away, so that the audiences were composed almost wholly of evangelicals, though some Turks were present. The occasion was most helpful and inspiring and we look for a new impulse to the interesting work in this city.

“It may not be amiss to give a brief sketch of the steps that have led to this happy consummation. From the first opening of the work among the Armenians in 1866, the Greeks were more or less impressed, not so much the Greeks of the city as the strangers from the mountain villages. Through these influences an interesting work began in Semen, which has had the assistance of missionaries since 1876. The first regular work begun among the Greeks of Ordoo was a school, one half of its support coming from the American Board funds in 1882. For five years the two nationalities worshiped together, using the Turkish language. In 1887 the Greeks, who had increased so rapidly as to outnumber the Armenians, decided to withdraw, so as to be able to use their own native tongue. The writer felt that this step was premature and at first opposed it, as did many others, but the issue proved that it was a great blessing. As if relieved of a great burden, the two congregations, each rejoicing in the freedom of its own mother tongue, and unhampered by any possible national jealousy, went forward by leaps and bounds.

“The Armenians remained in the old house, which had been adapted for use as a chapel and schoolhouse, but the Greeks were obliged to rent a place, the best they could find being a rickety old house, which was likely to tumble about their ears while assembled for worship. Immediate steps were taken to provide a permanent building which might be used for both chapel and schools. Such a building was completed in 1892, but the opposition of the hostile Greeks was so fierce, the congregation suffering repeated stonings and endless revilings and insults, that the civil authorities were unwilling or unable to protect the Protestants in occupying their chapel. At last, after much controversy and long and anxious waiting, the evangelicals, meanwhile, conducting themselves with great propriety, the government proposed to buy the building already erected, and show the people a place on the beach where they could build anew. This proposal was accepted as the only feasible way out of the difficulty, though involving great loss, and the present buildings were begun in the spring of 1895. The present site is larger and in every way more desirable than the previous one.

THE NEW CHURCH.

“I cannot here give in detail the renewed attempt of the hostile Greeks to stop this second effort at building by setting their women to tear down the walls, and how they nearly succeeded. A formidable commission sent from Trebizond gravely decided that the place must be changed a second time. But as a good Providence would have it, the final decision, sent from Constantinople after six months delay, was that the people should go on building where they had begun. In January, 1896, the first story of the schoolhouse was completed, and for three years it has been used for both schools and worship. The great struggle of this period has been to raise

money to put up this church edifice. It is a very plain structure, not a sign of paint can be seen anywhere, all the woodwork is of pine in its natural color, the seats are benches with no backs, there is as yet no proper pulpit desk, and the preachers are provided with common house chairs. The bell tower is yet to be built, and a bell is greatly needed, besides two gates and many other things. As it now stands, this church building has cost about \$1,800. It may seem strange that a congregation of 500 souls cannot easily carry a burden of that amount. They could if they were not so desperately poor. Much that has been given has been earned by bringing back-loads of wood from the mountains and selling it in the market for ten or twelve cents a load. Or the poor people have divided their scant stock of garments or copper vessels, and given a portion to the Lord. And because this building has cost them so great sacrifice, they love it all the more. And yet they could not now worship in it if it had not been for much help from friends in America and other lands, to all of whom we would give our warmest thanks.

“In June, 1888, a church was organized among the Greeks, over which Rev. Pandeli Philadelphes was ordained pastor. The church has now increased to about 160 members, and the pastoral tie continues not only unbroken, but grows stronger and stronger year by year. Much of the success of the work may be attributed to the self-denying devotion and unwearied labors of the pastor, shared by his equally devoted wife and the faithful Bible reader, Kiria Sophia, and assisted by the experienced counsels of the Armenian pastor. The harmony and sincere Christian affection existing between the Greek and Armenian nationalities are an astonishment to outsiders, and a mighty agency in carrying on the good work.

“There is unbounded joy over the present consummation, even though

much remains to be done, especially the building of the second story of the schoolhouse, so necessary to accommodate the schools, which now number nearly 200 scholars. But the people will work on, in hope that all needed things will be provided.

“And the Armenians, still occupying

the cramped and stuffy quarters of twenty years ago, have all this work before them. They are bravely going forward to raise funds and find a suitable place. Will they find friends to help when the moment comes to build I trust so, and that in due time they, too, may rejoice in commodious quarters.”

Central Turkey Mission.

MOUNTAIN VILLAGES.

MISS HESS, of Marash, reports some visits made in mountain villages which suffered most at the time of the massacres. The visits were not made for the distribution of relief, but for evangelistic purposes. At one of these villages, Yanaji Colla, twelve hours from Marash, a strong force of Romanists was at work. They had offered to rebuild the ruined houses and provide for the starving people if they would come over to their church. The temptation was strong, but was firmly resisted. The people have no respect for the priests who come among them. Miss Hess writes:—

“We have had a school in this place at different times in the past, when we had money for a teacher, and a pastor has occasionally visited there. Good seed has been sown, and now they beg us for a pastor, and fairly clamor for a school. In answer to my question about a schoolroom they replied, proudly: ‘Yes, we have made one, and there is no fault to be found with it, either.’ I went to inspect it and found that slim poles had been driven into the ground, and long whip-like branches woven between them in basket work, and plastered with mud to form the walls of the building. There was nothing on the earth floor, and a hole in the wall, closed by a board shutter, formed the window, but it was as good as any of their houses, and no wonder they were proud of it. A girl who studied in Mrs. Coffing’s school, but now a bride in the village, calls the women together Sundays and reads to

them from the Bible, and they are reluctant to let her go home until night. It was hard to tell these people that no pastor could be sent on account of the want of money. Some of the children really seemed starving, and it made it all the harder to leave them spiritually hungry, and so I must pass on to you their parting words: ‘Do not forget us!’

“The next place, Chevalgi, reached after a long, hard day’s journey beyond Yanaji Colla, was utterly wiped out during the massacre, but a remnant has returned who escaped famine and typhus in Zeitoon, and these, for convenient nearness to their fields, have separated into four villages. We rode up to one of these places, through fields of ripened wheat, and this seemed typical of the spiritual harvest awaiting us. Here, too, we have had a school and there were two Protestant families, at least. In the house of one of these, Brother Joseph, we gathered at sunrise with fifteen or twenty who wished to be examined for church membership. One of the first to be questioned was a stalwart young muleteer, whom all had known for a very wicked man. He said he had cared for nothing but worldly prosperity, but the massacre had proved to him how little security there is in this world, and that he wanted something lasting. Brother Joseph had spoken to him about his soul’s need, though he had been so angry at him for not working on Sunday that he had left him to come a five days’ journey alone. He said he couldn’t read, but that he could and

would learn if I would send him a Bible, and that he would read it to his wife too. When asked if he would help support a school or religious services he promised to do so, and it turned out that since this little band had found the Saviour they have met weekly and brought a collection, though often it could only be a penny each, as money is all but unknown in that village these times.

"The head man of the village said there were dozens who wanted to be enrolled as Protestants, but that he was not sure that it meant anything but dissatisfaction with the old order, so he had not proposed them for membership. As we were leaving the women came begging us to send some one to teach them to read, as it was not considered proper for them to go to the young man teacher who was there for a time."

Another village in a beautiful valley, where the women have never seen a foreign lady before, showed its hospitality by removing the dusty shoes of the missionaries, and, against their protests, pouring water over their feet, as was customary in Bible times.

"Meanwhile," Miss Hess writes, "the men had gathered and demanded whether we were going to send some one to their village to teach and preach for them. There is no use in explaining to such people that the Board hasn't the money, for they don't know what 'the Board' means; but they argue: 'The Americans sent money to keep us from starving. They are Christians, and we want to be taught as they are, and it would take so little money to send a man compared to what it took to feed us. Do they not wish us taught?' In a neighboring village we found the people living wholly upon thistles, purselane, and other plants gathered from the mountain side. Their fields were uncultivated, because the oxen given had died of a prevalent disease, and the people had been obliged to eat the seed wheat to keep from starving. 'Do not forget us,' they pleaded, and

there is no hope that we who saw them ever can do so.

"A half-hour farther on we ate our dinner in the ruined church. Roof, floor, and the front were gone, leaving only three walls. An old man wept and said he knew that our coming was in answer to prayer, and seemed to think we could save them from starving if we would. The people begged us to repair the church if we did nothing else, saying that they met in the ruins now for mass, when they could have it. It seems that since the massacre there is but one gown for all the priests in the four villages, and each man has to await his turn to wear it. The priest at this place welcomed us cordially, but he shook his head when I gave him a book, saying that he could not read, and when I asked him how he managed the church service, he replied, 'Oh, I manage.'

"During the summer vacation we sent a college student to a town near these places and he visited them a few times, and when they saw us they begged that we send a man to be with them all the time. A youth stood near shockingly clad in rags, but I saw a wistful look on his face as he looked at my book, and I learned that he could read, for one of the missionaries had brought him to Marash and taught him how, but there was no book left in all the region. I gave him a Testament and he promised to read it to the other boys who crowded around him.

"I will not multiply instances. for we saw twice as many places as these I have mentioned, and it is the same story from all of them. There are, at the least, twelve places where men are needed, and as many more where they would be heartily welcomed. It costs from two to five dollars a month to send a man to these places, and not to send them seems to me as bad policy, even as a matter of policy, as it would be not to harvest ripened grain on account of the expense involved in cutting it. 'Do not forget us!'"

THE RELIGIOUS AWAKENING AT
AINTAB.

OUR last number contained a report from Mr. Merrill of the awakening in the Central Turkey College. Under date of February 22 Mr. Merrill gives further reports:—

“At the First Church there has been a great increase of interest in the two meetings held on week-day evenings. Several of the students have been attending these meetings and taking part. The attendance has grown till last week the place of meeting was changed to the main church building. At the Second Church the Endeavor Society has received thirty new members, and twenty others were proposed for membership, but it seemed best to let them wait. Not connected with these movements, an Endeavor Society has been organized among the young men of the Third Church, and is growing slowly. A general Christian Endeavor Society for young women has been formed, with meetings at the Young Men’s Christian Association building. Their membership is about forty (all active) and the attendance at meetings about one hundred. Two of the instructors in the college have begun a “city-mission” meeting

for young men, on Sundays, in a school-house owned by the women of the Second Church. Attendance the first Sunday was forty.

“In the same building a night school has also been begun, with an attendance also of about forty. Two nights one of the instructors takes charge; on the third night, a sophomore who lives in the city. Three Sunday schools for street boys have also recently been organized in different parts of the city and are conducted by students. For some months a student from Oorfa, who lives in the city, has been conducting Sunday meetings for women in one of the ward schoolhouses. He, too, has added a Sunday school for boys. The part taken by students who have recently become Christians, in this work, is very encouraging. At the Girls’ School, three weeks ago five girls from the two upper classes, part of them from Aintab and part from outside, came to Miss Foreman, desiring to form a society in which they should bind themselves to teach for two years after graduation, wherever they may be sent. This is what is required of girls who are aided. But this movement is entirely voluntary, and two of the girls are rich.”

Marathi Mission.

A PROSPEROUS WORK.

MR. HARDING, of Sholapur, writes under date of February 2:—

“We were in tents during nearly all of December, and were much prospered and cheered by our work. We traveled more than 200 miles on the tour. The Christians in the Mogalai, of whose dissensions I wrote you, are now working harmoniously, and, on the whole, seem in a better state than for several years previous. In the natural world serious storms and tornadoes occur every now and then, and there seems to be a necessity for them. I sometimes wonder if

there is anything akin to this in the spiritual world.

“Many in the Mogalai were kept alive during the recent famine by donations from America, and this was gratefully remembered and spoken of by them in our recent visit. While we are often tried by the weakness or waywardness of some of these Christians, others are a constant joy to us. Deacon Nursu and his wife are evidently of the true seed of Abraham. There is the same unwavering faith and prompt obedience, and the same spirit of conciliation as when Lot’s herdsmen encroached upon

his pastures. In prayerfulness they are probably both superior to those pilgrims from Ur of the Chaldees, and should Nursu be called suddenly to offer sacrifice in the land of Moriah, he would not need to hide it from his wife.

"In that same neighborhood a young man from the oldest Christian family died suddenly after a lingering illness. It was a triumphant death, with no fear of the future, but a longing to go. The father had said to him, 'If during the night you feel that the Lord is calling you, let us know of it, and give us your last salaam.' And so, in the early dawning, he called out, 'Father, mother, salaam; I am going now,' and then, without a struggle, he ceased to breathe. Another recent incident impressed me deeply. It was on Sunday, during our service. I was playing the organ, and so could see the audience. The chorus that we were singing ran thus:—

'Behold that Jesus upon the cross!
He saved both you and me.
He accepted the punishment of our sins.
Oh! Jesus died upon that cross!'

I noticed one face upturned, as if gazing steadfastly upon the whole scene, all unconscious of everything else. The sight of the cross had transfigured her face, and I doubt if any artist, ancient or modern, has ever placed upon canvas a look of greater spiritual beauty. This woman, when a girl, was rescued from the famine of 1876, by Mr. and Mrs. Gates, and for ten years she has been one of our most successful teachers among the high caste girls of the city.

"Our work at Sholapur is prospering in all respects, yet we make but slow progress among the educated classes. It is interesting, however, to see that more is being done for these classes throughout India than ever before. Among these new agencies are the Haskell Lectures, which are sure to exert a permanent and growing influence. Then the Y. M. C. A. and the Student Volunteers of Great Britain and America are

represented here by able young men in all the larger places of the country. These agencies are sure to tell powerfully upon the great work before many years."

A NATIVE APPEAL.

A committee of five of the native helpers in the Wadale district have sent to the American Board a letter in beautiful Marathi script, presenting their case and calling for additional help. From the translation of this letter we make a few extracts. They say:—

"The Christians in our district are very poor, unlettered, and ignorant. They earn their subsistence by the sweat of their brow. The day laborers of this district get sometimes three or four cents a day for hard work. In harvest time they get six or eight cents, but this is only for two months. In the months of August and September they often suffer for lack of food. During the famine the people took thought not only for their bodies, but for spiritual things. Seeing this, we felt glad, and we continue to feel glad. Some of these ignorant and unlettered men learn to read, but, after all, they are few. What they learn is not enough for them. Some of the Christians live a great distance from their church center—from four to forty miles away. Their pastors tell them the story of Christ with great care, but this is not enough. Preachers are needed. If the people do not get instruction they will remain ignorant of Christ. Years ago the people would not permit the opening of schools in their villages, but now, after a thorough experience of their usefulness, they urgently petition for schools. Formerly the high caste people would not deign to look at mission schools, but now the same people humbly beg the missionary to grant a school and they do not mind if the children of low caste come, and if the Christian Bible is taught.

"In our mission reductions have been continued for seven or eight years,

Therefore we now have twelve schools instead of twenty-eight, and many mission agents have been dismissed. Sometimes it is very hard for our missionary to find time to teach the people about Christ, because all his time goes to make arrangements for the reductions. The teachers of our twelve schools, the nine pastors, three catechists, and six Bible women have become sad, and will continue

to be sad. We humbly beg through this letter that this work here should be increased instead of reduced. The gospel of Jesus Christ should spread. The harvest is plenteous but the laborers are few. May God give you courage, hope, and help. Blessed be his Name."

This letter is signed by five of the native helpers in the Wadale district in behalf of their brethren.

Madura Mission.

REDUCTIONS SEEN AT SHORT RANGE.

MR. VAUGHAN, of Manamadura, writes of a two days' meeting with the native agents of his station. Every rupee that he could get hold of, from whatever source it might come, had been put into the work, but the needs were far from being met. At a meeting of the missionaries recently held in Madura a committee appointed for the purpose reported that the cost of living for each native agent had risen 50 per cent since his salary was fixed on the present basis. This Mr. Vaughan speaks of as a very startling and painful fact, showing in what straits these agents are placed. In reference to the reduced appropriations the following facts are stated:—

"1. The work is growing, an increase of about twelve from heathenism being reported for the month, with several others nearly ready to come over. God is therefore using these men to spread his truth—his saving truth.

"2. The agents are making sacrifices which would put some of the Christians in other lands to shame. One young man, a teacher in our Hindu boys' school, came to me and said, 'I cannot manage on my present salary.' Up to within two months his wife was also a teacher, and with their united salaries he could manage to get along and help an aged mother, but his gentle little wife has since gone to her eternal home, leaving a little babe to follow her within

three weeks, for lack of proper nurture and care. This leaves him with a divided salary, which explains his appeal to me. I could do nothing for him beyond permitting him to give up his home and board in the school, where, because of numbers, his food will be a little cheaper than he can get it for himself. This is one case. Another, a catechist whom I recently picked out for the most difficult and thankless task in the station, and who accepted it, without the slightest hesitation, as a God-given duty, came and said, 'I have had a very hard month; I have lost a newborn son and a grandson, both mothers have been very sick, and I have had to go six rupees into debt to meet these expenses.' I looked at him, and longed to help him, but my last rupee was gone. So all I could do was to say, 'I am sorry for you.'

"3. They have, in consequence of reductions, every inducement to discouragement and the strongest of temptations to worldly-mindedness. Before paying them I asked, 'Which will you choose—that I dismiss three or four and divide their salaries among the rest, or that you remain as you are?' They replied, 'We will remain as we are.' I then took the average salary of the thirteen heads of families who are among the agents, and, including the wife's salary in cases where she has one, I found the income of each family to be ex-

actly eleven rupees (\$3.30) per month. I then asked the same persons to give the lowest amount upon which they could live without danger to their health. Taking this average, I found it to be thirteen and a half rupees, or two and a half rupees per month more than their actual income. In the course of the conversation I questioned the estimate of one man, whereupon he replied, 'If the mission will give me the plainest of food and clothes for my wife, three children, and myself, I will gladly take it and ask no other salary. I would be happy to do so.'

"I am not trying to make these men to appear as angels. I know very well, and I would have everybody else know, that they are but men, and men with many failings, but here are the facts, for I am satisfied from the figures given that their estimates were not too high; we are, and for some years have been, paying them for a year's work just about what it costs them to live nine months, and thus forcing upon them the choice of sufficient food with a thirty-rupee debt each year, or no debt with never quite enough food for the day, so that some member of the family must go hungry. I know of one catechist, who was in my employ, who actually died for lack of food. I knew his means, and wondered

how he lived, and took one or two occasions to give him some unasked help, for he never asked any; but it was only after his death that I learned his condition. Then only it was told me how day after day he would gather his children to their meals, it being his joy to know that even though he fasted, they had what food they wanted. Months and years of this sort of thing at last did its work, and one day word came that he was dead. In inquiring the cause I discovered the facts.

"I have said nothing about the effect of the reduction upon the work in general, the opportunities lost, the fields unoccupied, nor do I intend to at this time. I wish to plead for my agents—the men who have accepted the double work put upon them by the reductions without a murmur; the men who are standing in the very front of our battle line, and who have not flinched in the face of the desperate onset of the enemy. I plead for them, and all I ask is that they may have all the food they want to eat and decent clothes to wear.

"Is my appeal an unreasonable one? If so, tell me what I am to do; for I do not wish to be unreasonable, but I cannot accept for myself the responsibility of the effect of the reductions upon our native agents."

Japan Mission.

IN PRISON.

MR. AND MRS. STANFORD, on their return to Japan, after spending two months in Tottori and a further time in Kobe, have taken up their residence in Matsuyama. Mr. Stanford reports that the Sunday before their leaving Tottori Mr. Tanaka, the evangelist, at the close of the morning service read two postal cards from a man confined at the Tottori prison. The cards were addressed simply to the Christian church at Tottori, and ran as follows:—

"To the beloved church of God which sheds abroad his grace and comfort and gives the new water of life to the brethren: I, Kumagai Torakichi, twenty-nine years of age, of the village of Nakahara, Ishigori, in the province of Ise, a rebel against the law of God, having incurred his anger, thrust into hell fire, submerged in the depths of destruction, send this letter in order to receive the help of God. Not knowing God, selfish and willful, my body was the abode of Satan. My uncle was a Christian living in Kanda

Machi, Tokyo, with whom I went to Yonago to buy lumber. I drew 3,500 yen of my uncle's money from the bank, ran away, was caught, and so am in prison. After the arrest my uncle's kindness and the grace of God, whom I came to know, softened my heart and I confessed my crime. Through my uncle's clemency and intercession the sentence was commuted to four years. Even though I am a criminal in prison, yet by the grace of God even I can reveal his glory to those here who do not know him. Please pray for me that I may receive God's help in my weakness."

The second card ran thus:—

"You were probably surprised at receiving the letter I wrote day before yesterday, from one whom you never saw. . . . My conscience was deadened by the power of Satan, but through the kindness of my uncle I have come to know God, and am like one awakened from sleep: filled with shame and repentance, I daily pray God for forgiveness. I feel it was by his goodness that my sentence was commuted to four years, and I thank him for it. I feel that I am now here as God's messenger, and I have vowed to reveal him to the hundreds of my fellow prisoners, who, like myself in my younger days, knew not God; but I fear that I who sinned so long shall not be able to discharge this weighty responsibility. Please have mercy on me and pray God to give his Spirit to this weak instrument.

"I long for the day of my release, when I can see the faces of my brethren at the church. I cannot write freely because of the rules of the prison. Please come to see me from time to time, and give me the strengthening influence of the gospel."

THE ISLAND OF KYUSHU.

DR. DEFOREST, of Sendai, in Northern Japan, has recently made his first visit to the great southeastern Island of Kyushu, and under date of February 16 he sends this report:—

"It is a beautiful country, opening as never before to Christianity, full of energetic people, six millions of them. To be sure, there is plenty of hard work to be done there yet, but none the less true is it that the old blind hatred of Christ is about at an end, and the thoughtful classes are more and more inclined to see what there is of moral power and inspiration in the religion of the West.

"Take those two representative cities, Kagoshima and Kumamoto. I spoke in the Presbyterian and Methodist churches in Kagoshima, and the buildings could not hold those who gathered, and people stood all around outside while I spoke for an hour, and there was no sign of impatience or disturbance. In Kumamoto, where our mission has been treated shamefully and our houses sold, I was greatly surprised at the change. I had a most cordial welcome by the Christians who are left, or rather, who are being brought into new life and hope by their patient, earnest, self-denying evangelist and pastor, Mr. Fujiwara. Some two years ago pretty much all the work we had there had disappeared. The church building was shamefully neglected and seemed to be going to ruin. There were no meetings of any kind. The porch was used by jinrikisha men for loafing and petty gambling. The Girls' School had gone down to about ten pupils, and seemingly had no outlook. It was a delightful surprise to find a church repaired, in which six persons had recently been baptized, the first in several years, and to see the Girls' School with seventy pupils, a larger number than it ever had even while the ladies were aiding it. I was welcomed by both of these organizations. Much regret was expressed that the Kumamoto name had been smirched through the wrong acts of those trustees, and a desire expressed that American Christians would not hold all Kumamoto guilty for what a few unprincipled men had done.

“A new life has come to the Christians. While the ordinary services are not very flourishing, a new sentiment is gaining possession of the public, so that it is not an unpopular thing to be seen in a church. The Sunday evening lecture was attended by a perfectly orderly house, jammed to overflowing. The army, the judiciary, the schools, as well as the common people, were represented. What is most significant, the strong conservative political party has made a halt in its vigorous hatred of foreigners and things foreign. Their leader, Mr. Sassa, has been abroad, and his return marks a positive change towards the West. Instead of forever hunting for the defects of western civilization and parading these, they are now heard praising the good things over there. Instead of students who would spit on a foreigner,

they now go by scores to the Bible classes of Rev. Mr. Brandram. I think there is no city in Japan where there has been so rapid and wide a change of sentiment. The incoming operation of the new treaties has, indeed, affected every department of public life and much of social life all through the country. While writing this I have just heard that the common schools are now instructed with reference to the way pupils should act towards foreigners — ‘that they should not call out “Yaso” (Jesus) at them, as that is rude.’ This is a vast advance over two or three years ago.”

Dr. DeForest speaks of the excellent work that Mr. Clark is doing on Kyushu, especially in the province of Hyuga, and he believes there would be a genuine welcome to our missionaries should they return to Kumamoto.

West Central African Mission.

RELIGIOUS QUICKENING.

THE health report from this mission is good, excepting in the case of Mrs. Wellman, of Kamundongo, who has been, and at last accounts was still, seriously sick. Connected with her sickness an interesting incident is told of some of the young men who, on Mrs. Wellman's asking to have Dr. Rose Bower come from Sakanjimba to her aid, ran the whole distance in one day, and on the next day brought back Dr. Bower in a tepoia. This journey, going and returning, would ordinarily require four days, but these young men arrived back at half-past three on the second day. Dr. Wellman says:—

“It was a remarkable feat of strength and endurance to carry a person in a tepoia two days' journey in such a short time. Sekualali, as well as the others, was very sore and lame for several days, but on questioning him he said, ‘It is nothing; my legs are strong and will get well. I am happy because my mother (Mrs. Wellman) will recover.’”

During the Week of Prayer a marked religious quickening appeared at the Bailundu station. Mr. Stover reports that they had but one topic for the week, the resisting of the Holy Spirit. He writes:—

“The attendance was something unprecedented in the history of this station, and this in spite of various hindrances. The first night there was a terrific storm, the worst of the season, and we hardly thought it wise for the ladies to venture out. The schoolroom, however, was nearly filled. Afterwards we had to adjourn from the schoolroom to the church and even there we were crowded, and the crowds have kept up. But it is not the numbers we specially care about. Half of the sub-topics of the Week of Prayer referred to the church, and the members responded in good spirit and were all greatly aroused and blessed. Several backsliders also responded well; several new voices were heard in prayer. The sum of the matter is that the Spirit is evidently present, and the church is in

good condition to take hold of the work of the year."

From Kamundongo Dr. Wellman writes: "In the midst of sickness and anxiety it is very pleasant to be able to state that the future is bright with the promise of speedy enlargement at this station." He speaks of certain backsliders who have recently returned, and that the hearts of some who have heretofore manifested a defiant spirit have been much softened.

"A chief living about five hours from here, who calls himself my friend, is asking for some one to instruct his people in gospel truths, and there is talk of building a schoolhouse at his village. Our evangelists report good attention and receptive minds, with none of the former scoffing which used to be so hard to bear. At evening prayers the attendance has increased, our chapel being almost too small to hold all comfortably. Many of the villagers are coming to evening prayers, which is an unusual thing for them to do."

Mr. Reed, of Sakanjimba, gives a good report of the Sunday services and of the schools.

"During the past month I have commenced, what I hope will be unbroken, visits to one group of villages with a

view to having regular services there. Mrs. Reed and the children accompany me on these weekly visits, all riding in the mule cart; all enjoy it, as well as assist in the work. Two native lads accompany us to help in the work. If we only had a road to every group of villages as to this one, we could visit them very often, but for the present, streams and hills prevent us. In time to come, however, we may overcome these obstacles."

Dr. Bower, of Sakanjimba, pleads earnestly for an assistant who can have charge of the school. She cannot maintain her medical work and also attend to the school with any regularity, though she might assist often in the school if there were a teacher to keep it steadily maintained. This call for help is most imperative. Is there not someone to respond to it?

Mr. Currie also sends a cheering report from Chisamba. The Christmas celebration was very largely attended and produced a great impression upon the natives who were not identified with the mission. At his last visit at the village of the chief of Ciyuka, there were 175 present, and the schools and all the work at that place are in a good condition.

NOTES FROM THE WIDE FIELD.

AFRICA.

A CHURCH DEDICATION. — The *Wesleyan Missionary Notices* report the opening of a church in the Tsomo mission in Cape Colony. The church is of stone, roofed with iron, and at the time of the dedication there were £65 to be raised in order that the church might be dedicated without a debt. The people gathered at the door with their songs and drums, and after prayer the key was turned, the door opened, and the crowds filled the church. The first duty was to raise the money that the building might be free to give to the Lord. What followed is told by the *Wesleyan Missionary Notices*:

"In their usual style the Fingoes made their offerings. At first slowly, but soon sheep, goats, money, etc., poured in so fast we wondered how our ready scribe kept pace with the donors. To the uninitiated the scene would appear inextricable confusion; but at the end of a five hours' continuous meeting, it was announced that enough had been guaranteed, and amid intense enthusiasm a burst of praise to God ascended from the crowded church, and all rejoiced together. Seventy-one goats

and sheep had been contributed, and about thirty pounds in cash and promises. Considering the present poverty of these people, the fact that but a few weeks before they had doubled their missionary contributions, and were the next week to assemble for 'renewal of tickets,' this result must be accounted a triumph of grace. One of the stewards told us that a few years ago there was only one professor of Christianity on the place. Today a company of over four hundred were rejoicing together over a holy house, substantially built and paid for by themselves. This with an enrolled Church membership of 250 is a witness for God and Christianity which detractors of missions would do well to ponder."

MICRONESIA.

THE SOUTHERN GILBERT ISLANDS. — Our readers are probably aware that while the American Board is working in the larger part of the Gilbert group, some southern islands belonging to the Gilberts are under the care of the London Missionary Society, connected with its Samoan Mission. The Christian teachers in these islands have been trained at the Malua institution in Samoa, and the group is visited only occasionally by an English missionary. The *Chronicle* of the London Missionary Society in its March number has an interesting report made by the Rev. John Marriott of Samoa, who in June and July last made a tour on their missionary vessel, *The John Williams*, through the Ellice and Gilbert Islands. Some twenty-eight Samoan teachers are working on the islands visited. In the Ellice group there are eight islands, having a population of 3,400, with a church roll of 1,052 and 1,242 pupils in the schools. Each island has a good church building and a good manse. In the Gilbert group there are five islands under the care of the Samoan teachers having 7,020 adherents and 1,547 on the church rolls. The report given by Mr. Marriott of these five islands is very cheering. At Onoatoa there are four teachers, with 1,540 adherents. Examinations of the schools revealed efficiency and diligence. Church buildings are attractive, some of them beautiful. Of one it is said people have dug up and hewn into shape lofty pieces of coral blocks from the lagoon, to become pillars to hold up the roof. In the island of Peru a clever Roman Catholic priest has given much trouble, but the majority of the people stand firm for the Word of God. They crowd the services on Sunday and also on week-days. Here there are 1,797 adherents. At Nikunau, which is the largest and darkest island, there are 3,036 adherents, with five Samoan pastors. The people are well supplied with Bibles and most of them are able to read. At Tamana there is a fine stone church, and everything is encouraging. At Arorae there are 908 adherents and a Christian Endeavor Society of 170 members. The testimony from all these islands is that the Christian Endeavor Society has had a marked influence for good in reviving the spiritual life of the people. The organization seems admirably adapted by its methods to reach and hold fast those who come under any Christian influence. The people on most of these islands can understand the Samoan language, though Gilbert is their vernacular. They depend for Bibles upon the translation made by Dr. Hiram Bingham in the Gilbert Island language and published by the American Bible Society.

Mr. Marriott, after leaving the Gilbert Islands, passed through the Tokelau group, which has on its three islets a total population of 733 and a church roll of 233. Of the king of one of these islets, Atafu, Mr. Marriott says: "There was but a step, it seemed to us, between him and death, but the old man knows whom he has believed, and looks forward with joyful hope to his being with Jesus when life is over. He talked about the Peruvian slave-ship that robbed the island in his younger days of its inhabitants, and took them away so that they never more saw their

island home. He talked also of the dark days of heathenism. The room in which the old man lay seemed to us as the gate of heaven. We read to him of a better home, and prayed with him. He had two requests to make—one, that Tavita should be allowed to return to Atafu; and the other, that he might be buried in the church inclosure, on land which he had given to the Lord on which the church building should be built. We left him feeling greatly impressed with our visit."

MISCELLANY.

BIBLIOGRAPHICAL.

Across India at the Dawn of the Twentieth Century. By Lucy E. Guinness. London: Religious Tract Society; and America: F. H. Revell Co., New York, Chicago, and Toronto. Price, \$1.50, net.

This quarto volume of 260 pages is beautifully printed and abounds in illustrations that at once catch the eye and attract every reader to the study of the pages. Facts in regard to the history and customs of India, its social life and the results of missions already undertaken, make the volume one of unusual interest and power. From beginning to end it is a plea for the 280,000,000 of India, that they may have the gospel which alone can lift them out of their degradation and make India what it might well be—a delightful land. We have been specially interested in many of the diagrams which the volume contains, which present to the eye the facts in regard to the people and their needs. The author, Miss Guinness, has remarkable powers as a delineator of the scenes which her eyes have beheld, and this plea she makes for India is one of the most effective books she has issued.

In Africa's Forest and Jungle, or Six Years among the Yorubans. By Rev. H. R. Stone. Fleming H. Revell Co., New York, Chicago, and Toronto.

This book is a story of a missionary life spent in the western and central part of Africa, lying between the Bight of Benin and the River Niger. The region is represented as having a large population, especially in some of the cities, which have a much larger population than we had ever supposed. The immediate district is called Yoruba, in which are four millions of people speaking the Yoruban language. The sketches which run through twenty-eight chapters

are vivid, and the reader is assured that the stories as told are actual occurrences, without a single line of fiction. The customs and habits of the people, the possibilities of the country itself, and the evidences of gross barbarism are plainly presented, though many of these phases of life are now largely or wholly unknown. We think the book would be bettered if in a brief introduction there had been more told of the author and the missionary setting of his life in Africa.

Agatha's Unknown Way: A Story of Missionary Guidance. By "Pansy" (Mrs. C. R. Alden). F. H. Revell Company.

The untiring pen of Mrs. Alden has here busied itself with foreign mission work at the home end of the line. In this short story she sets forth in a very animated way the experience and the successes of a solitary girl in her efforts to awaken indifferent Christians to the needs of the benighted millions of the non-Christian world. The plot is quite novel-like and is ingeniously wrought out, and, if its outcome is too good to be true, it *ought* not so to be.

BOOKS RECEIVED.

Roger's Travels; or, Scenes and Incidents Connected with the Journey of Two Boys in Foreign Lands. By E. Payson Hammond. F. H. Revell Co., Chicago, New York, and Toronto. Price, 15 cents.

Anecdotes and Morals. A volume of illustrations from current life. By Rev. Louis Albert Banks, D.D. Funk & Wagnalls Co., New York and London.

Modern Interpretations of the Gospel Life. By Adolf Augustus Berle, Minister of the Brighton Congregational Church, Boston. The Pilgrim Press, Boston and Chicago. Price, \$2.00.

Christian Science Examined. By Henry Varley. F. H. Revell Co., New York, Chicago, and Toronto. Price, 15 cents.

The American Colonial Handbook. By Thomas Campbell Copeland. Funk & Wagnalls Co. Flexible cloth cover. Price, 50 cents.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For China: that in the transitions that are now taking place in that empire the native rulers may learn wisdom and righteousness; that the life of the emperor may be preserved, and that he may be restored to power, so that he may carry out the beneficent purposes which have actuated him hitherto; that foreign nations may deal justly and kindly in their negotiations, so that the way may be opened for the cordial reception of the messengers of the gospel.

ARRIVALS IN THE UNITED STATES.

April 1. At New York, *via* Japan and San Francisco, Rev. Francis M. Price, of the Micronesian Mission.
 April 10. At New York, Miss Isabel Saunders, of Smyrna, Western Turkey.
 April 12. At New York, Miss Gertrude R. Hance, of the Zulu Mission; also Dr. and Mrs. W. L. Thompson, of the East Central African Mission.

DONATIONS RECEIVED IN MARCH.

MAINE.

Bangor, Hammond-st. Cong. ch., toward support Rev. G. H. Ewing,	275 00
Bath, Central Cong. ch.	52 85
Calais, I. H. N.	1 00
Eastport, Central Cong. ch.	17 60
East Otisfield, Y. P. S. C. E., 9, and Mrs. Susan Lovell, 2, for native helper in India,	11 00
Ellsworth, 1st Cong. ch.	41 60
Hampden, 1st Cong. ch.	5 56
New Gloucester, A. H. Eveleth,	1 25
North New Portland, Cong. ch.	3 00
Togus, James Garvin,	5 00
Waterford, Friend,	10 00
Westbrook, Cong. ch.	80 05
West Brooksville, Cong. ch.	3 00
Woodford, Cong. ch.	73 00
— Friend,	20 00 — 599 91

NEW HAMPSHIRE.

Amherst, B.	150 00
Claremont, Cong. ch.	28 50
Concord, Y. P. S. C. E. of East Cong. ch.	14 00
Durham, Cong. ch.	27 05
East Alstead, Cong. ch.	2 67
Francestown, Cong. ch.	25 00
Hinsdale, Cong. ch.	2 91
Marlboro, Cong. ch.	7 51
Merrimack, Y. P. S. C. E. of 1st Cong. ch., for native worker in India,	25 00
New Ipswich, J. E. F. Marsh,	5 25
Sunapee, Mrs. George H. Bartlett,	10 00
Wilmot, Cong. ch.	2 00 — 299 89

VERMONT.

Barre, C. C. B.	2 00
Brattleboro, Center Cong. ch.	14 88
Burlington, John B. Stearns,	5 00
Derby Line, Rock Island ch. and Y. P. S. C. E., for catechist, Madura,	20 00
Essex Centre, W. W. Styles,	1 00
Jeffersonville, 2d ch. of Cambridge,	13 00
Middlebury, H. M. Boardman,	5 00
Newport, 1st Cong. ch.	15 70
Northfield, Cong. ch., Mrs. Diantha J. Allen, to const. Rev. J. J. Good-acke, H. M.	50 00
Pittsford, Cong. ch.	50 52
Quechee, Cong. ch.	11 00
Rochester, Friend,	25 00

St. Johnsbur, North Cong. ch., 96.13;	296 13
Mrs. Horace Fairbanks, 200,	11 75
Wallingford, Cong. ch.	32 25
West Brattleboro, Cong. ch.	2 60
West Dover, Cong. ch.	30 00
Windsor, L. C. White, 25; Mrs. R. M. Hall, 5.	5 00
Woodstock, Y. P. S. C. E., for catechist, Madura,	12 00 — 602 83
Worcester, Cong. ch.	

MASSACHUSETTS.

Amherst, South Cong. ch., 13.77; 2d Cong. ch., 14,	27 77
Arlington, Cong. ch.	11 00
Auburndale, Friend, for preacher in India,	30 00
Bedford, Cong. ch.	14 06
Belmont, Paul Rockwood,	25
Beverly, Dane-st. Cong. ch.	175 00
Boston, Mt. Vernon ch., 355.00; Union ch., 293.85; Walnut-ave. ch., 260.-49; Y. P. S. C. E. of do., for student, No. China College, 30; Central ch. (Jamaica Plain), 236.74; Highland ch. (Roxbury), 175; 2d ch. (Dorchester), 136.22; Eliot ch. (Roxbury), 100; C., 25; Faith Wiggins, 10; Mrs. A. A. Winsor (Neponset), for Forward Movement, 10; Ludwig Gerhard, 5; Friend, 2,	1,639 30
Boxboro, Cong. ch., 8; Mrs. Martha J. Steele, 1,	9 00
Bradford, 1st Cong. ch., Mrs. Caroline G. Ordway, to const. of SAMUEL K. HOLMES, H. M.	100 00
Braintree, 1st Cong. ch., Member,	10 00
Brookline, Harvard Cong. ch.	379 47
Cambridgeport, Pilgrim Cong. ch.	20 58
Chesterfield, Cong. ch.	5 00
Clinton, C. L. Swan, for native teacher, China,	25 00
Concord, Trinitarian Cong. ch.	19 71
Conway, Cong. ch.	27 00
Easton, Cong. ch.	42 56
Erving, Cong. ch.	3 00
Everett, S. R. S.	7 00
Fall River, Broadway Cong. ch.	23 70
Georgetown, 1st Cong. ch.	12 53
Greenfield, Mrs. E. M. Russell,	25 00
Groton, Union Cong. ch.	143 25
Harvard, Cong. ch.	23 00
Holbrook, Winthrop Cong. ch.	31 00
Holliston, Mrs. Elizabeth S. Burnap,	25 00

Holyoke, 2d Cong. ch., 67.00; 1st Cong. ch., 26.96,	94 56
Lowell, Grenville Hovey,	100 00
Lynn, Central Cong. ch., toward support Mrs. J. K. Browne, 81.76; 1st Cong. ch., 25,	106 76
Marion, J. T. Wittet,	10 00
Marshfield, Cong. ch.	20 62
Medfield, Cong. ch.	13 00
Medford, Union Cong. ch.	40 37
Melrose, Orthodox Cong. ch.	64 72
Methuen, Cong. ch.	26 72
Middleboro, Central Cong. ch.	25 00
Milford, 1st Cong. ch.	81 96
Millers Falls, 1st Cong. ch.	5 00
Monson, Cong. ch.	65 57
Montvale, Cong. ch.	1 00
Natick, Mrs. Daniel Wight, to const. LUCY ELLEN WIGHT, H. M.	100 00
Newbury, 1st Cong. ch., Friend,	5 00
Newburyport, Bellevue Cong. ch.	323 57
Newton, Eliot ch., 315; do., Friend, 5,	320 00
Newton Centre, 1st Cong. ch., 277.91, of which 150 toward support of missionary; do., Friend, 500; do., F. A. Gardiner, 5,	782 91
North Brookfield, Mrs. J. E. Porter,	10 00
Norwood, Y. P. S. C. E., toward support of missionary, Foochow,	2 50
Palmer, 2d Cong. ch.	42 32
Pepperell, Cong. ch.	26 15
Pittsfield, Geo. Wells,	10 00
Plymouth, Church of the Pilgrimage,	19 90
Raynham, 1st Cong. ch.	14 35
Reading, Cong. ch.	18 00
Rockland, Mrs. Betsey A. Hicks,	5 00
Rowley, Julia M. Mighill,	25
Salem, Tabernacle Cong. ch., 41.43; Y. P. S. C. E. of Crombie-st. Cong. ch., for native pastor, Madura, 6.50,	47 93
Somerville, Broadway Cong. ch., to const. LEWIS A. WALLON, H. M., 104.51; Winter Hill Cong. ch., United service, 17.88,	122 39
South Framingham, Grace Cong. ch.	103 23
South Hadley, Faculty of Mt. Holyoke College,	76 00
South Weymouth, Old South Cong. ch.	12 00
Springfield, Hope Cong. ch., 49.16; Olivet Cong. ch., 21.58; Mrs. Wm. Birnie, 100; Thank-offering, 15,	185 74
Taunton, Union Cong. ch., 17.19; West Cong. ch., 5.20; Friends, 2,	24 39
Turner's Falls, 1st Cong. ch.	37 98
Wakefield, Cong. ch.	43 19
Ward Hill, Church of Christ,	3 00
Warren, 1st Cong. ch., toward support Rev. S. C. Bartlett,	200 00
Wayland, Trinitarian Cong. ch.	10 09
Webster, Mrs. L. E. Hastings,	10 00
Wellesley, Friend,	31 00
West Boxford, Cong. ch.	4 85
Westfield, Smith Harding,	4 00
Westhampton, Cong. ch.	22 22
West Medway, 2d Cong. ch.	3 10
West Newton, 2d Cong. ch.	1,138 37
Worcester, Plymouth Cong. ch., 89.34; Mrs. M. L. White, 50,	139 34
Friend,	1 00—7,384 23

<i>Legacies.</i> —Auburn, Mrs. B. C. Stone, by Mrs. Mary E. C. French, to const. ALICE L. and MARY E. CRAIG, H. M.		200 00
Hatfield, Samuel H. Dickinson, by D. W. Wells, R. M. Woods, and F. H. Bardwell, Ex'rs, add'l,	1,000 00	
Norhampton, Numan Clark,	15 00	
Somerville, Henry Howard,	300 00	
South Sudbury, Samuel B. Rogers, by Atherton W. Rogers, Ex'r,	500 00	
Spencer, William M. Bemis, by James H. Ames,	3,416 70	
Springfield, Levi Graves, by D. W. Wells, Trustee,	70 00	
Westborough, Nancy A. Burnap, by Francis E. Corey, Trustee,	150 00—5,651 70	

13,035 93

RHODE ISLAND.

Newport, E. A. Butler,	1 00
Peace Dale, Cong. ch.	228 15
Providence, Beneficent Cong. ch., 128.88; Union Cong. ch., to const. BERTHA HATTON SMITH, H. M., 100, and toward salary, Rev. I. M. Channon, 30; Elmwood Temple, 20; Central Cong. ch., 10,	288 88—518 03

CONNECTICUT.

Berlin, 2d Cong. ch.	30 00
Bridgeport, Park-st. Cong. ch., L. Scoville,	25
Chester, Cong. ch.	16 50
Colechester, Lover of missions,	1 00
Colebrook, Cong. ch.	10 00
Durham, Cong. ch.	31 00
Farmington, 1st Cong. ch.	170 50
Gilead, Cong. ch.	15 00
Hartford, Windsor-ave. Cong. ch., 102.61; Wethersfield-ave. Cong. ch., 20; 1st ch., Howard W. Smith, 10; In loving memory of M. C. H., 250,	382 61
Hebron, 1st Cong. ch.	22 75
Higginum, Cong. ch.	10 00
Lakeville, Mrs. S. J. Pennock,	4 00
Lebanon, 1st Cong. ch.	24 75
Lisbon, Cong. ch.	24 00
Middletown, 1st Cong. ch., of which 101.91 toward support of missionary,	116 26
Milford, 1st Cong. ch., 6.14; Y. P. S. C. E. of Plymouth Cong. ch., for catechist, Madura, 5,	11 14
Monhegan, Cong. ch.	2 00
Naugatuck, Cong. ch., to const. Mrs. ANNA H. DE VOIR, H. M.	155 00
New Britain, 1st Church of Christ, to const. A. F. BROMLEY, BERTHA BANCROFT, H. W. BOOTH, H. M. CLARK, GEORGE L. DAMON, CHARLES W. CRANE, H. M.	300 00
New Hartford, Cong. ch.	10 00
New Haven, Edith B. Palmer, 100; M. M. Gower, 5; C. S. Ingham, 1,	106 00
New London, 1st Church of Christ, 80.10; Ellen Tyler Chapman, 500; Mrs. B. A. Armstrong, for native preacher, Madura, 25,	605 10
Niantic, Miss Miner,	11 86
Northfield, Cong. ch.	5 50
Norwich, Miss E. B. Huntington, for work in Van,	20 00
Putnam, 2d Cong. ch.	27 23
Salem, Cong. ch.	32 00
Salisbury, Cong. ch.	61 20
Sharon, 1st Cong. ch.	34 08
Somerville, Cong. ch.	33 58
Stafford Springs, Cong. ch.	41 85
Stamford, 1st Cong. ch.	8 00
Thomaston, 1st Cong. ch.	10 00
Waterbury, Y. P. S. C. E. of 2d Cong. ch., for catechist, Madura,	15 00
Wauregan, Cong. ch.	28 00
Westminster, Cong. ch.	2 40
Westville, Cong. ch.	21 61
Willimantic, Cong. ch.	28 10—2,423 27

NEW YORK.

Brooklyn, Pilgrim Chapel, 75; South Cong. ch., 33.36; South Cong. ch. Branch, 15,	123 36
Canandaigua, 1st Cong. ch.	110 50
Candor, E. A. Booth,	25 00
Chenango Forks, Cong. ch.	4 00
Clifton Springs, Friend,	2 00
Corning, Cong. ch.	2 00
Cornwall, Anarchist,	5 00
Deansboro, Cong. ch.	4 50
Elmira, St. Luke's Cong. ch.	5 00
Fishkill, Minnie T. Kittredge,	15 00
Ithaca, Cong. ch.	15 00
New York, Bedford Park, Cong. ch., 8.87; J. H. Lane, 100; Rev. Lysander Dickerman, D.D., 25; C. S. Starkweather, 1; Friend, 3,	137 87

Northville, Cong. ch.	16	32
Oriskany Falls, Cong. ch.	4	00
Perry Centre, Cong. ch.	4	20
Poughkeepsie, 1st Cong. ch. toward support Rev. G. C. Reynolds,	100	00
Richford, Cong. ch., 7; James Allen, 2,	9	00
Richmond Hill, Union Cong. ch., Mary and Martha Soc.	5	00
Syracuse, Geddes Cong. ch., 16.66; South-ave. Cong. ch., 2.45; Clifford W. Fowler, 2; Henry A. Gooch, 1.50,	22	61
Tuxedo Park, Miss S. H. Harlow,	5	00
Utica, Rev. Lewis Williams,	10	00
West Winfield, 1st Cong. ch.	4	65 — 630 01

<i>Legacies.</i> — Canandaigua, Sarah A. Hayes, by Edward G. Hayes, Ex'r,		
	100	00
Warsaw, Sarah C. Alton, by L. A. Hayward and Mrs. M. J. Sheldon, Ex'rs, add'l,		
	15	00 — 115 00
		745 01

NEW JERSEY.

Asbury Park, Cong. ch.	11	23
Bound Brook, Cong. ch.	15	00
Little Ferry, Cong. ch.	4	00
Newark, Belleville-ave. Cong. ch.	116	74 — 146 97

PENNSYLVANIA.

Centreville, Cong. ch., L. C. Walker, 10; Jessie L. Clark, 1,	11	00
Germantown, Rev. J. P. Hubbard,	25	00
Philadelphia, Central Cong. ch., Lilla M. Harmon,	5	00
Riggs, Fred Wittig,	1	00
Scranton, Plymouth Cong. ch., 9.18; 1st Welsh Cong. ch., 8,	17	18
Wilkes-Barre, 1st Cong. ch.	13	50
Wyalusing, Mrs. S. C. Adams,	15	00 — 87 68

VIRGINIA.

Poplarmount, Julius F. and Mary W. Bingham,	10	00
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DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch., of which 60 from Y. P. S. C. E., toward support Rev. W. L. Beard, 62.66; Y. P. S. C. E. of Mt. Pleasant Cong. ch., toward support Rev. W. L. Beard, 50; do. of 5th Cong. ch., for do., 20; Miss J. T. Ripley, of which 20 for day-school, Foochow, 70; M. S. H., 25,	227	66
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NORTH CAROLINA.

Southern Pines, 1st Cong. ch.	66	01
— Friend, through W. M. U., of North Carolina, A. E. Farrington, Treasurer (108 Newbury St., Portland, Me.), for catechist in India,	40	00 — 106 01

FLORIDA.

Daytona, Cong. ch.	30	84
Orange City, 1st Cong. ch.	10	00
St. Petersburg, Ladies' Mis. Soc.	6	50 — 47 34

ALABAMA.

Anniston, Cong. ch., 1.26; Woman's Mis. Soc., 1.10; Rev. Jas. Brown, 64,	3	00
Athens, Cong. ch.	3	60
Brewton, Cong. ch., Ladies' Mis. Soc.	1	50 — 8 10

LOUISIANA.

Lake Charles, Rev. Henry L. Hubbell,	10	00
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TENNESSEE.

Hudsonburg, Miss A. M. Jackson,	1	00
Lantana, Cong. ch.	1	00
Memphis, Strangers Cong. ch.	15	55 — 17 55

TEXAS.

San Antonio, M. Marty,	10	00
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INDIANA.

Fort Wayne, Plymouth Cong. ch.	54	00
Terre Haute, 1st Cong. ch., Friend,	1	00 — 55 00

MISSOURI.

Aurora, 1st Cong. ch.	7	85
Carthage, 1st Cong. ch.	12	94
Guilford, Mr. and Mrs. J. P. Harding,	25	00
Kansas City, Rev. S. Penfield,	10	00
Neosho, 1st Cong. ch.	13	77
Pierce City, 1st Cong. ch.	21	00
St. Louis, Union Cong. ch., 4; Y. P. S. C. E. of Pilgrim Cong. ch., toward support Rev. R. M. Cole, 100,	104	00
Webster Groves, H. J. Horspool,	5	00 — 199 56

OHIO.

Akron, 1st Cong. ch.	60	00
Ashtabula, 1st Cong. ch., R. G. S.	5	00
Bristolville, 1st Cong. ch.	2	00
Cleveland, Euclid-ave. Cong. ch.	232	72
Columbus, Friend of missions,	10	00
Kent, Cong. ch.	14	00
Lenox, Cong. ch.	1	50
Oberlin, 1st Cong. ch., Friend,	100	00
Ravenna, Cong. ch.	9	78
Saybrook, 1st Cong. ch.	5	25
Troy, 1st Cong. ch.	2	75
—, Friend, for Bible-reader, Madura,	3	00 — 446 00

ILLINOIS.

Abingdon, Cong. ch.	62	97
Ashkun, Cong. ch.	5	15
Atkinson, Cong. ch.	9	10
Aurora, Rev. K. A. Burnell,	25	00
Chicago, 1st Cong. ch., 34.04; Bethel Cong. ch., 20; Grace Cong. ch., 19; Millard-ave. Cong. ch., add'l, 2; F., 100; Rev. A. A. Young and family, 7.50,	182	54
Des Plaines, Cong. ch.	10	00
Hamilton, Bethel Cong. ch.	2	35
Jacksonville, Cong. ch.	111	86
La Grange, Cong. ch.	56	00
La Harpe, W. H. M. Soc.	4	30
Marselles, Dr. R. S. Baughman,	51	00
Moline, 2d Cong. ch.	8	22
Naperville, Cong. ch., 25.25; C. H. Goodrich, 20,	45	25
Princeton, 1st Cong. ch.	61	06
Rio, Cong. ch.	2	50
Rock Falls, Cong. ch.	32	33
Sandwich, Cong. ch.	6	00
South Chicago, Cong. ch.	15	00
South Danville, Cong. ch.	4	00
Sycamore, 1st Cong. ch.	66	40
Tonica, Cong. ch.	7	21
Wilmette, 1st Cong. ch.	42	50 — 810 74

<i>Legacies.</i> — Big Rock, John Pierce, of Edward Pierce, Ex'r,		
	2,000	00
Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,		
	8	34 — 2,008 34
		2,819 08

MICHIGAN.

Ann Arbor, Sarah Ellsworth,	5 00	
Belding, Cong. ch.	12 60	
Chassell, Cong. ch.	10 00	
Drummond, Cong. ch.	6 00	
Eaton Rapids, 1st Cong. ch.	50 00	
Kalamazoo, 1st Cong. ch., toward support Rev. George D. Wilder,	85 28	
New Baltimore, Cong. ch.	3 00	
Sandstone, Union Cong. ch.	8 00	
Webster, Delhi Mission,	1 85	
—, Anon., of which 250 for Kus- tendill and 135 for Mexico,	385 00	— 566 73

WISCONSIN.

Dartford, Cong. ch.	12 80	
Delavan, Cong. ch.	30 18	
Eagle River, Cong. ch.	1 20	
Menasha, Cong. ch.	133 00	
Milwaukee, Hanover-st. Cong. ch.	31 06	
Potosi, Cong. ch.	5 00	
Rochester, Cong. ch.	7 00	
Stoughton, Cong. ch.	25 00	
West Green Bay, Ft. Howard Cong. ch.	1 65	
West Superior, Pilgrim Cong. ch.	25 00	
Whitewater, Cong. ch.	12 31	— 284 20
<i>Legacies.</i> —Beloit, Mrs. Ellen B. French, add'l,	370 00	
	654 20	

IOWA.

Atlantic, W. Sanford,	1,000 00	
Fairfax, 1st Cong. ch.	1 65	
Grinnell, Rev. G. E. White, rec'd for preaching,	18 28	
Keck, Cong. ch.	1 14	
Mitchell, Cong. ch.	5 00	
Monona, Cong. ch.	6 75	
Silver Creek, Cong. ch.	18 00	
Shenandoah, Cong. ch.	5 00	
Sibley, 1st Cong. ch.	45 04	
Traer, Friend of the cause,	20 00	
Wilton Junction, Ger. Cong. ch., 5; do., Ladies' Soc., 5,	10 00	— 1,130 86
<i>Legacies.</i> —Eagle Grove, Mrs. Annie E. Hughes,	142 00	
	1,272 86	

MINNESOTA.

Benson, Pilgrim Cong. ch.	3 89	
Brown-ton, Cong. ch., 2.05; do., La- dies' Soc., 6.20,	8 25	
Minneapolis, Plymouth Cong. ch., 64.70; Vine Cong. ch., Mrs. K. A. Fisher, 5,	69 70	
Monticello, Friends of missions,	4 00	
Northfield, Thank-offering,	20 00	— 105 84
<i>Legacies.</i> —Winona, G. F. Hubbard, add'l,	936 00	
	1,041 84	

KANSAS.

Anthony, Cong. ch.	5 50	
Clear Creek, Cong. ch.	8 00	
Linwood, Cong. ch.	2 00	— 15 50

NEBRASKA.

Arcadia, Cong. ch.	2 65	
Aurora, Cong. ch.	32 00	
Camp Creek, Cong. ch.	6 00	
Curtis, Cong. ch.	15 44	
Eustis, Cong. ch.	4 20	
Johnson, Daisy Dean,	10 00	
Ulysses, Cong. ch.	2 50	— 72 79

CALIFORNIA.

Escondido, Cong. ch.	14 57	
East Los Angeles, Cong. ch.	10 00	

Murphys, Cong. ch.	12 69	
National City, Cong. ch.	5 80	
North Ontario, Mr. and Mrs. R. C. Williams,	5 00	
Oakland, Plymouth-ave. Cong. ch.	7 65	
Pasadena, through Mrs. S. E. Hughes,	15 00	
San Dimas, Mrs. Agnes W. Smith,	30 00	
San Francisco, W. F.	50 00	
— Friend,	40 00	— 190 71

OREGON.

Canby, H. Richter,	2 00	
Forest Grove, Cong. ch.	5 00	
Hillside, Cong. ch.	5 50	— 12 50

COLORADO.

Boulder, Erie Haynes,	2 00	
Ward, Cong. ch.	7 25	— 9 25

WASHINGTON.

Camas, F. C. Yeomans, for Theol. student, Foochow,	25 00	
Eagle Harbor, Cong. ch.	5 00	
Walla Walla, 1st Cong. ch., to const. REV. AUSTIN RICE, H. M.	53 90	— 83 90

NORTH DAKOTA.

Fessenden, Cong. ch.	5 00	
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SOUTH DAKOTA.

Alcester, Cong. ch.	5 50	
Worthing, Cong. ch.	3 00	— 8 50

IDAHO.

Boise, Cong. ch.	15 70	
Meiser, Cong. ch.	25 20	— 40 90

WYOMING.

Cheyenne, 1st Cong. ch.	66 00	
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OKLAHOMA.

Tecumseh, 1st Cong. ch.	4 60	
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DOMINION OF CANADA.

PROVINCE OF ONTARIO.—Ottawa, Mrs. John Wood, 4; Mrs. S. J. Jarvis, 3,	7 00	
NORTHWEST TERRITORIES.—Battle- ford, James H. Scott,	5 00	— 12 00

From the CANADA CONGREGATIONAL FOREIGN
MISSIONARY SOCIETY.

Rev. W. T. Gunn, Montreal, <i>Treasurer.</i>	6 00	
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FOREIGN LANDS AND MISSIONARY
STATIONS.

SOUTH AFRICA.—Wellington, Anon.	2 57	
TURKEY.—Aintab, Rev. J. E. Merrill,	61 11	— 63 68

From WOMAN'S MEDICAL MISSION, JAFFNA.

For part salary of Dr. Curt to Dec. 31, 1898,	312 20	
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From JAFFNA MEDICAL MISSION ENDOWMENT.

For part salary of Dr. and Mrs. T. B. Scott (of which 95.25 from General Fund), 235 25

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston,

Treasurer.

For several missions, in part, 11,918 50
 For house for teacher, Manamadura, and for building wall, do., 110 00
 For Bible-woman's work, care Miss M. M. Root, 100 00
 For Bible-woman, Aintab, 26 40
 For schools, Sholapur, 148 83
 For Bible-woman, care Rev. L. S. Gates, 31 68
 For Bible-woman, Foochow, 47 50—12,382 91

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer,

6,063 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Bath, Y. P. S. C. E. of Central Cong. ch., 5; Island Falls, Whittier Y. P. S. C. E., 14; Mechanic Falls, Y. P. S. C. E. of 1st Cong. ch., 3, 22 00
 NEW HAMPSHIRE.—Newport, Young People of Cong. ch. 25 00
 VERMONT.—Franklin, Y. P. S. C. E. 5 00
 MASSACHUSETTS.—Barre, Cong. Sab. sch., 8.06; Boston, Pilgrim Cong. Sab. sch., 1.50; Cambridgeport, Wood Mem. Cong. Sab. sch., 11.55; Dudley, Y. P. S. C. E., 1.75; Fall River, Broadway Y. P. S. C. E., 4; Manchester, Y. P. S. C. E., for Foochow, 20; Maynard, Y. P. S. C. E., 16.96; Newbury, 1st Cong. Y. P. S. C. E., 1.50; Northampton, 1st Cong. Y. P. S. C. E., for work in Madura, 5; Orange, Y. P. S. C. E., 2.39; Wareham, Old Colony C. E. Local Union, 10, 82 71
 RHODE ISLAND.—Chepachet, Y. P. S. C. E. 5 50
 CONNECTICUT.—Farmington, 1st Cong. Sab. sch., 25; Plainfield, Y. P. S. C. E., 7; Stafford Springs, Y. P. S. C. E., 3.97, 35 97
 NEW YORK.—Berkshire, Cong. Sab. sch., 30 00
 PENNSYLVANIA.—Braddock, Junior C. E. S. of 1st Cong. ch., for Madura, 5; Centreville, Y. P. S. C. E., 5, 10 00
 MISSOURI.—Kansas City, 1st Cong. Y. P. S. C. E. 5 00
 INDIANA.—Fort Wayne, Plymouth Cong. Sab. sch., 8, and Y. P. S. C. E., 5, 13 00
 OHIO.—Brownhelm, Cong. Sab. sch., 2; Conneaut, Cong. Sab. sch., 10, 12 00
 ILLINOIS.—Naperville, Y. P. S. C. E., 10 13; do., Mrs. H. H. Rassweiler, for pupil, Ceylon, 5, 15 13
 MICHIGAN.—Belding, Cong. Sab. sch. and Y. P. S. C. E., 8.40; Michigan Center, Y. P. S. C. E., 25c, 8 65
 IOWA.—Dickens, Y. P. S. C. E., 8.54; Shenandoah, do., 3, 11 54
 MINNESOTA.—Rochester, 1st Cong. Y. P. S. C. E. 3 20
 CALIFORNIA.—National City, Y. P. S. C. E., 5; Rio Vista, do., 5, 10 00
 NEBRASKA.—Aurora, Cong. Sab. sch. 3.05; West Point, Y. P. S. C. E., 1, 4 05
 NORTH DAKOTA.—Valley City, Y. P. S. C. E. 10 00
 308 75

MICRONESIAN NAVY.

MAINE.—Alfred, Cong. Sab. sch., 5; Houlton, Cong. Sab. sch., 1; Limington, Cong. Sab. sch., 10, 16 00
 NEW HAMPSHIRE.—Durham, Cong. Sab. sch., 10; Haverhill, Cong. Sab. sch., 10; Manchester, 1st Cong. Sab. sch., 13.85; Pembroke, Cong. Sab. sch., 1.10; Surry, Cong. Sab. sch., 1.30, 36 25
 VERMONT.—Shoreham, Cong. Sab. sch. 60
 MASSACHUSETTS.—Boston, Roslindale Cong. Sab. sch., 2.05; Pilgrim Cong. Sab. sch., 50c.; Hanson, Mr. MacDonald's Sab. sch. class, 1.10; Newton, Family Extracent-a-day Band, 10; Salem, Friend, 17, 30 65
 RHODE ISLAND.—Central Falls, Cong. Sab. sch. 6 00
 NEW YORK.—Buffalo, 1st Cong. ch., Woman's Guild, for salary Miss Beulah Logan, 46; Flushing, Cong. Sab. sch., 18.53, 64.53
 NORTH CAROLINA.—Kings Mountain, Mission Band of Lincoln Academy, 1 00
 FLORIDA.—Avon Park, Cong. Sab. sch., 1; Key West, 1st Cong. Sab. sch., 6.90, 7 90
 MICHIGAN.—Hopkins, 1st Cong. Sab. sch. 1 00
 MINNESOTA.—Worthington, Jun. C. E. Soc. 1 90
 NEBRASKA.—Aten, Cong. Sab. sch. 10 00
 CALIFORNIA.—Campbell, Cong. Sab. sch., 2.25; San Rafael, Cong. Sab. sch., 1, 3 25
 WISCONSIN.—Milwaukee, North Side Cong. Sab. sch. 3 55
 WYOMING.—Rock Springs, Cong. Sab. sch. 2 00
 184 63

FOR SUPPORT OF YOUNG MISSIONARIES.

INDIANA.—East Chicago, Y. P. S. C. E., 5.25; Fort Wayne, Ply. Y. P. S. C. E., 10; both for Lee Fund, 15 25
 MISSOURI.—St. Louis, Y. P. S. C. E. of Church of the Redeemer, 2.50; do., Olive Branch Y. P. S. C. E., 2.50; both for DeForest Fund, 5 00
 ILLINOIS.—Amboy, Y. P. S. C. E., 10; Brimfield, do., 3; Chicago, do. of Christ Ger. Cong. ch., 5; Canton, Y. P. S. C. E., 10; Cobden, do., 1.20; Geneva, do., 5; Granville, do., 20; Gridley, do., 5; Griggsville, do., 2; Huntley, do., 1.50; Lee Center, do., 5; Harvey, do., 3; Oak Park, do. of 2d Cong. ch., 6.25; Rockford, do. of 2d Cong. ch., 15; Roseville, do., 2.07; South Chicago, do., 10; West Pullman, do., 5; Wheaton, do. of College ch., 4; all for MacLachlan Fund, 136 02
 MICHIGAN.—Chester, Y. P. S. C. E., 58c.; Hancock, do., 10; Kalamazoo, do. of 1st Cong. ch., 10.40; Sandstone, do., 2; Yanderbilt, do., 4.95; all for Lee Fund, 27 93
 WISCONSIN.—Coloma, Y. P. S. C. E., 2.50; Lone Rock, do., 3.75; Milwaukee, do. of Hanover-st. Cong. ch., 5; Sheboygan, do., 5; West Rosendale, do., 5; all for Olds Fund, 21 25
 IOWA.—Clinton, Y. P. S. C. E., 5; Humboldt, do., 7; Lawler, do., 2.95; Mason City, do., 5; Whiting, do., 5; all for White Fund, 24 95
 MINNESOTA.—Cannon Falls, Y. P. S. C. E., 6; Hawley, do., 5; both for Smith Fund, 11 00
 KANSAS.—Council Grove, Y. P. S. C. E., for Bates Fund, 2 50
 NEBRASKA.—Arcadia, Y. P. S. C. E., 1.17; Arlington, do., 5.70; David City, do., 5; DeWitt, do., 1.07; Farnam, do., 11.49; Friend, do., 7; Leigh, do., 2.61; Ogallala, do., 40c.; Pickrell, do., 5; Urbana, do., 1.74; all for Bates Fund, 41 18
 COLORADO.—Boulder, Y. P. S. C. E., 5; Buena Vista, do., 5; Colorado Springs, do. of 1st Cong. ch., 50; all for Albrecht Fund, 60 00
 NORTH DAKOTA.—Getchell, Y. P. S. C. E., for Holton Fund, 6 00
 SOUTH DAKOTA.—Armour, Y. P. S. C. E., 5; Athol, do., 4.80; Columbia, do., 2.50; Mission Hill, do., 2.50; all for Holton Fund, 14 80

WYOMING.—Cheyenne, Y. P. S. C. E. of 1st Cong. ch., for Albrecht Fund, 7 20

373 08

CONTRIBUTIONS FOR THE DEBT.

MASSACHUSETTS.—Boston, W., 2.20; Boxford, Rev. E. L. Bradford, 10, 12 20

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

NEW HAMPSHIRE.—Bristol, Friends, by Miss Harriet E. Green, for Bristol Free Bed in Hospital, Fochow, 24 00

MASSACHUSETTS.—Amesbury, Sab. sch. of Union Cong. ch., for work, care Rev. T. D. Christie, 3; Boston, Y. P. S. C. E. of Walnut-ave. Cong. ch., for native helper, care Dr. W. L. Hall, 60; do., 2d Cong. ch. (Dorchester), for work, care Rev. E. G. Tewksbury, 10; do., Roslindale Cong. Sab. sch., for Boys' School at Bihe, 4, and for Okayama Orphanage, 4; Cambridgeport, Junior C. E. S. of Prospect-st. ch., 6; Gilbertville, Y. P. S. C. E., for church at Ing-hok, 35; Leominster, Y. P. S. C. E., for student, care Rev. J. P. Jones, 15; Lincoln, Easter offering for Lincoln Hall, 10; New Bedford, Chinese Sab. sch., for work, care Rev. C. R. Hager, 6; Newton Centre, 1st Cong. Sab. sch., for work, care Rev. and Mr. Otis Cary, 25, and Dr. F. C. Wellman, 25; do., Y. P. S. C. E. of 1st Cong. ch., for pupil, care Dr. F. C. Wellman, 5; North Wilbraham, Grace Union ch., Extra-cent-a-day Band, for work, care Miss Julia Bissell, 20; Somerville, Franklin-st. Cong. Sab. sch., for pupil, North China, 10; Worcester, D. M. Wheeler, for use of Rev. Henry Fairbank, 30; —, Friend, for work, care Miss C. E. Chittenden, 20; —, Friend, for use Rev. W. P. Elwood, 10, 298 00

RHODE ISLAND.—Providence, Chinese Sab. sch. of Beneficent Cong. ch., for work, care Dr. C. R. Hager, 100 00

CONNECTICUT.—Fairfield, Mrs. M. W. Lyon, for work, care Rev. L. Bond, 30; Farmington, 1st Cong. Sab. sch., for use of Rev. J. H. Roberts, 25; Glenbrook, Union ch., for pupil, care Mrs. E. S. Hume, 10; Newington, Young Men's Mission Circle, for pupil, care Rev. L. P. Peet, 30; West Hartford, Y. P. S. C. E., for native worker, care Rev. J. H. Roberts, 20, 115 05

NEW YORK.—Dexter, Cong. Sab. sch., Jun. Dept., for use of Miss C. E. Bush, 7.50; New York, Friends, per the Misses Leitch, for Lend-a-hand Fund, Ceylon, 50; do., Friends, per do., for do., 60; Sayville, Y. P. S. C. E., for native preacher, Shari, 25, 142 50

NEW JERSEY.—Boonton, Y. P. S. C. E., for pupils, Cesarea, 52; do., Jun. C. E. Soc. of Presb. ch., for pupil, Cesarea, 26; Montclair, Rev. H. P. Beach, for work, care Rev. Chauncy Goodrich, 25; Summit, Rev. C. C. Baldwin, D.D., toward Woodin Memorial ch., Fochow, 25; Westfield, Cong. ch., J. L. Clayton, for native preacher, Madura, 45; Woodbridge, Y. P. S. C. E., for work in Cesarea, 10, 183 00

PENNSYLVANIA.—Wyalusing, Mrs. S. C. Adams, for Okayama Orphanage, 10; York, Belle L. Emig and Mary J. Emig, for work, care Mrs. Dwight Goddard, 20, 30 00

DISTRICT OF COLUMBIA.—Washington, 1st Cong. ch. Relief Sew. Cir., for work, care Mrs. L. S. Gates, 24; do., Miss J. T. Ripley, for furnishing house for Rev. G. W. Hinman, 25, 40 00

OHIO.—Cleveland, Adabazar Cir., for use of Miss Laura Farnham, 37; do., Olivet ch., Mission Band, for native pastor, care

Rev. C. S. Sanders, 5; Toledo, Y. P. S. C. E. of 1st Cong. ch., for work in Madura, 30; do., Washington-st. Sab. sch., for pupil, Ahmednagar, 25; York, Cong. ch., for native worker, Fochow, 5, 102 00

ILLINOIS.—Carmi, Presb. Sab. sch., Pri. class, birthday box, for use of Miss Hattie Clark, 1; Chicago, Y. P. S. C. E. of 6th Presb. ch., for work, care Dr. G. C. Reynolds, 25; do., Mayflower Cong. ch., of which 9 for work, care Rev. C. R. Hager, and 9, for do., care Rev. H. P. Perkins, 18; do., do., Rev. Harold F. Sayles, of which 1 for work, care Rev. C. R. Hager, and 1 for do., care Rev. H. P. Perkins, 2; do., Friend, for pupil, care Rev. J. D. Davis, 30; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1, 77 00

MICHIGAN.—Grand Rapids, Y. P. S. C. E. of Plymouth Cong. ch., for work in Smyrna, 6.25; do., South Cong. Sab. sch., 5, and South Y. P. S. C. E., 20, both for work in Smyrna, 25; do., Park Cong. Sab. sch., 25, and Park Y. P. S. C. E., 12.50, both for work in Smyrna, 37.50, 68 75

NEBRASKA.—Crete, Y. M. C. A., Doane College, and Y. W. C. A., do., 25 each, for native worker, Marathi, 50 00

CALIFORNIA.—Mills College, Mrs. C. T. Mills, for use of Rev. R. C. Hastings, 50; Santa Barbara, Cong. ch. and Chinese Mission, for native pastor, care Rev. C. R. Hager, 25, 75 00

COLORADO.—Denver, Mr. and Mrs. James Carson, for Lend-a-hand Fund, Ceylon, 25 00

ENGLAND.—Bristol, Y. P. S. C. E. of Tabernacle ch., for work, care Rev. F. W. Read, 2.97; do., H. Sanford Nicholls, for work in Kamundongo, 4.75, 7 72

HAWAIIAN ISLANDS.—Honolulu, L.B.C., for Hiram Bingham and Titus Coan Memorial rooms, Fochow, 50 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
Miss Sarah Louise Day, Boston,

Treasurer.

For kindergarten pupil, care Miss C. S. Bartlett, 7 50
For Bible-woman, care Mrs. W. O. Pallantine, 10 00
For work, care Mrs. W. H. Gulick, 4 75
For work, care Miss E. M. Stone, 5 00
For use of Rev. H. G. Bissell, 3 00
For native pastor, Wai, 10 00
For work, care Dr. W. L. Hall, 13 00
For Okayama Orphanage, 5 00
For use of Mrs. F. M. Price, 10 00 — 68 25

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For use Rev. E. B. Haskell, 15 00

1,480 22

Donations received in March, 38,671 98
Legacies received in March, 9,223 04

47,895 02

Total from September 1, 1898, to March
31, 1899: Donations, \$261,398.08
Legacies, \$38,312.19 = \$299,710.27

For Young People.

A COLLEGE COMMENCEMENT IN CHINA.

BY MISS EMILY S. HARTWELL, OF FOOCHOW.

ON January 25th the Commencement exercises of Foochow College took place in Peace Street Church in Foochow city. The house was crowded, many standing about the doors. Besides a goodly number of our Christian constituency, in the audience were a few officials and literati, among them three presidents of the largest native colleges in the city. These men, with one of their friends, are shown in the picture below. One of them, a former



THE NATIVE COLLEGE PRESIDENTS.

member of the board of punishments in Peking, was an instructor of our Foochow martyr Liu Suk, one of the six beheaded by the Empress Dowager because of their progressive spirit. Another was named in a proclamation by the Empress Dowager as a most dangerous person, because of his ideas of reform. She called him to Peking three times, but he excused himself each time, know-

ing her purpose in sending for him. We feel that one great benefit arising from Commencement is the opportunity of inviting such men to the house of God to listen to prayer and earnest Christian addresses.

This year is memorable as the first in which a class has finished the eight-year English course. We rejoice also that the three graduates, two from the English and one from the Chinese department, are all going into Christian work. Two of them remain in our own mission, while one goes to Amoy to be head instructor in a mission college. With this latter go two other students to teach in the same institution, so that five young men, each connected with us for seven or eight years, go out to fill leading positions in Christian work



Ung Cung Hui. Siek Nguk U. Ding Kai Ceng.
THE GRADUATING CLASS, 1899.

in this province. In this formative period of this mighty empire, who can estimate the influence they may wield over the New China by molding the characters of the young men who are to become the future leaders?

This thought was prominent in the mind of Mr. Ding Kai Ceng, the salutarian of the class, who is also at present the President of the Fukien Provincial Christian Endeavor Union. He said in his essay on "The Educational System of China:" "As a conclusion of the whole matter we should say that China needs the Christian religion far more than an educational system. She is not a country with no educational system, nor is she a barbarous one. Why is it, then, she still remains so ignorant as to become a byword among other nations? It is simply because she has not known that there is a God in heaven who upholds all things. May God help us work out for China an educational system based upon the truths of the Bible. May he bless the Emperor Kwang Su, that he may be able to carry out his good pur-

pose to reform his country. Above all, may China become a Christian nation and prove a blessing and not a curse in the world !”

“The Importance of Christianity in the Renovation of China” was the subject of the essay by Mr. Siek Ngük U, the graduate from the Chinese department. It gave the key-note of the class of 1899, indicating that not only these graduates, but all the five going out from us, go with the firm purpose of holding up Jesus Christ as the only Saviour and Regenerator of this empire. It showed true courage for this young man to read his Chinese essay before the gentry, urging the giving up of idolatry and placing Christ above Confucius.

The chemical experiments by the graduates, under the instruction of Professor Chan, who came to us at the beginning of the year from Harvard University, were an interesting feature of the exercises, and we trust had a mission on this very occasion to the officials and gentry present, to help overthrow their superstitions.

The necessity for this was emphasized by Mr. Ung Cung Hui, the valedictorian, in his oration on “The Poverty of China and its Remedy.” He said: “We must not overlook the greatest of all the causes of the present poverty of China. Millions of dollars are wasted in idolatry every year. How pompously the idolatrous feast days are celebrated! The decorations in the temples and on the idols are so striking that the spectators are overawed and bewildered by the great pomp and display, as a wayfarer bewildered in intricate woods. Thus the misguided people spend their hard earnings for that which is worse than naught.” In conclusion he said: “When will China be rich? Not until the unity of the government is strengthened; the common interests of the people are promoted, and their resources are developed and encouraged; individuals learn to stand for themselves; idlers are set to work; the evil of opium is eradicated and superstition is done away.”

Mr. Gracey, the United States Consul at Foochow, in his address on “The Relation of Christianity to Progress and Civilization,” pointed out the inadequacy of trade alone to benefit any land, citing Tyre in ancient times and the East India Company of modern history. He then pictured Edward VI, when presented with three swords symbolizing England, Scotland, and Ireland, holding up the Bible as the Sword of the Spirit, as best fitted to guide and preserve the nation.

After these inspiring words the exercises were closed by the soul-stirring charge to the graduates, by Rev. L. P. Peet, the President of the college. He referred to the deep regard of the teachers for the students, as that for those of the same family; of the gratitude the graduates should feel for the privilege of studying for eight years. One of the class, Mr. Ding Kai Ceng, has been connected with the school for eleven years, three of them in the Chinese department before commencing the eight-year English course. He then pointed out to them that as representatives of this institution of the American Board, they would carry upon their shoulders the responsibility of the name of Jesus Christ, in whose name and for whose sake the Board sent out all its missionaries.

Looking over that audience which represented almost every class in

China, we saw our honored pastors, our preachers, teachers and Christian physicians, our students not only of the college but also of the theological and medical schools. Over against these were the few officials and gentry, beginning to be softened and touched by means of education, the strongest of all common bonds in this ancient empire, which from earliest times has worshiped learning, although they are ignorant of the "fear of the Lord," the very "beginning of wisdom."

Could we feel that this great gathering, and the coming together of over



SOME TEACHERS AND STUDENTS OF THE COLLEGE.

Prof. Chan.

thirty missionaries, representative of the three missions in Foochow, emphasized too strongly the importance of this work of Christian education? On this common ground of reverence for learning there met together the earnest Christian and the bigoted heathen, at one in their respect for Western thought.

The students in our Chinese department have come from Christian homes, or Christian day schools; those in the English department have, to a greater extent, come from non-Christian homes, attracted not by Christianity but by English and Western science. We, as members of the faculty of the college, face the great problem, How shall Christianity and education be wedded in China?

The needs of our college are many. First of all is the need of another professor, and then for funds for necessary buildings.

Will not the friends at home pray for us, that our need for workers and for buildings may speedily be met, before the strength of those already in the work fails, because of bearing burdens too heavy for them to carry?

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